THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

"And come he slow, or come he fast,
It is but death that comes at last."
Scott's Marmion.

BUT death? immortal! think not so!
Think not, o'ercharged with guilt and wo,
That *death* will calm the bitter strife:
There is a long—an endless life,
Where sins forgot, (a countless band,)
Will dreadful rise on either hand;
Where talents squander'd, influence given,
As steps to lead us up to heaven,
May rise in judgment, (who can tell?)
As chains, to bind the soul in hell.

But death? immortal! think not so!
Poor suffering soul, worn out with wo,
With care and want and anguish rife,
And wishing to be done with life;
Hope thou in GOD—GOD in his Son:
Still struggle on; thy rest will come!
Patient, endure these trials given
Thee to prepare for bliss of heaven.
Then shalt thou find, when all is past,
'T is *more* than "death that comes at last."

M. A. W.

HYMN TO THE SAVIOUR.

[Psalmody and Church music receive in Holland a regard which is unknown in other countries, and their collections of spiritual songs are said to be unrivalled. A correspondent of the Presbyterian Review says, "We have seldom been more overwhelmed with the effect of sacred music in Church, than in hearing the two following stanzas sung by a large congregation in St. Peter's Church at Leyden.]

RESTORER, Friend, sole Hope, and Bliss!
We offer, for 't is all we have,
Such praise as once a sinner gave,
The sinner who thy feet did kiss,
The sinner, LORD, thou didst restore,
A sinner now no more;
"Accept the praise!"
To thee such sinners raise,
Though angels round thee singing,
This prayer are ever bringing,
"Accept our praise!"

Thou didst not to be man disdain,
When Thee the task thy Father gave
His law to honor—us to save;
Yea, 'mid contempt, and wo, and pain,
Thou travail'dst, great in power and grace,
To save our ruin'd race;
We are not lost,
But that thy blood has cost,
Again Thou liv'st, and living,
Us life again art giving—
"We are not lost."

Biblical Repertory.

MISCELLANY.

IRVINGISM.—"THE TONGUES."

OUR readers have not been troubled with much of the last year's gossip on this fruitful theme. The following narrative is introduced to their attention, on account of the admirable illustration it affords of the *propagation of nervous excitement in a promiscuous assembly.* The "work" in the instance here recorded was but too evidently that of no spirit other than the spirit of delusion and discord. Yet how often are scenes in no respect different attributed to that SPIRIT, whose fruits, we are taught by himself, are "gentleness and peace"! The means, too, by which such excitements are effected, are little, if at all dissimilar. Startling transitions, unearthly tones, appalling denunciations, contrived coincidences—who does not remember cases in which some or all of these have been employed to produce scenes of terror differing only in degree, if in that, from the manifestation of "the tongues?"

The narrator of the following, is, we presume, an unexceptionable witness—the 'London Correspondent' of the New-York Observer.

London, Dec. 28th, 1832.

I went last Sunday morning to hear the Rev. Mr. [H. *not* J. J.] Blunt, of the established church, Rector of Holy Trinity, Chelsea. Mr. Blunt's church is on Sloane-street, a little west of the new Buckingham Palace, in the heart of the west end *of* the west end of the metropolis—is a spacious and fine edifice, and on account of the Rector's popularity, is crowded with a congregation of the more respectable, and not a few of the fashionables, as they are called. I happened to be seated in the gallery, near the organ, and in front of the pulpit. Just about the middle of the reading of the service, I was startled by what seemed to me a sudden and violent transition of the reader's voice and manner from his previous unimpassioned tones, and not inappropriate elocution, into an elevated, loud, and astounding cry of alarm! In a moment the whole congregation were upon their feet, myself among the rest—all so quick that I did not observe the motion, nor could I have believed it, but that I saw them, and felt myself to be standing. What could be in the man! thought I. I looked at him, and his head was turned over his right shoulder, his face lifted toward the ceiling, and a continuous stream of the most startling and alarming exclamations seemed to be pouring from his lips, in a perfect and overwhelming torrent, in the sharpest explosions of the highest falsetto, or scream, and with all the power of which the vocal organs of man might be supposed capable. All eyes were directed to the same quarter with his. Is it fire, thought I? I could see nothing of that, nor did the alarm seem to be of that import. The congregation hustled, the screams of women and children burst upon the scene, and the louder calls of men here and there intermingled and seemed to be demanding no one knew what—the startling and alarming voice of the chief speaker still above and distinct from the rest, drowning the general confusion and uproar, sharper and louder still, more earnest and impetuous, and still more alarming. What could it be! I thought he seemed to see a vision—that he imagined the opening of the final judgment scene! And all this was merely the scene of a moment, and still continuing. The uproar, and screams, and firmer call from the voices of men, increased. Women sunk down and fainted in different parts of the church, and some rushed out into the street. The eye of the reader was still fixed in the same direction, and all this while I had imagined the alarming voice was his. But in looking for what he seemed to see, I discovered a man, apparently perched on the seat, with extended and brandishing arms, on the reader's right in the gallery, his visible organs of speech hard at work, and thereby demonstrating, that he was taking a conspicuous part, and was not unlikely the author of this uproarous scene. As soon as the affrighted gentlemen near him had recovered sufficiently to think what could or ought to be done, a few hands seized upon the noisy stentor, and began to perform the office of ejecting him from the church. But, nothing daunted, he screamed and roared the louder, and threw his hands and arms, like a maddened and exasperated pugilist, in every direction, to sweep his circle clean; still pouring out his astounding cries. He was soon, however, in the hands of some men, stouter than himself, who bore him along through the frightened crowd, as fast as was convenient; but by means of his own determination not to obey their motions, that was slow enough. He endangered all the heads and bonnets not a little, that lay within the sweep of his arms, in his unwilling progress toward the door, and through the whole length of the church; still crying out with greater, and almost expiring effort. A more frantic madman, I should imagine, hardly ever exhibited a more frantic spectacle. And when passed the end of the gallery, where I happened to be, his cry was: Judgment! judgment! judgment! continuously, with all his possible powers, till he was out of the church, and I heard him from the street.

He was a good looking man, well dressed, with spectacles. When he was fairly ejected, the congregation began to try to be composed. Some sat down, many went out, and the ladies and children, leaning and hanging on their parents, husbands, or brothers, left the church in no inconsiderable numbers. Some were too weak to go, and water and quickenings were brought to revive them. And as fast as they recovered they retired. The service was resumed, every one in fear of faintings and hysterics. And they were not long disappointed, before a genuine and startling hysteric cry burst from a woman in the gallery, and she kept it up, though not so loud as the madman, yet scarcely less to the discomposure of the congregation, till she was fairly clear of the church. The sympathies of the assembly by this time were so completely beyond self-control, that a person of weak nerves could hardly endure the state of apprehension that pervaded the common mass. The least symptoms of fainting, and they were not unfrequent, became startling. In the middle of Mr. Blunt's sermon, another voice suddenly broke out from below. It proved, however, only another case of hysterics, and the woman was carried out. But the effect of it was frightful, when one looked upon the assembly, and saw so many faces whitened with fear. Not five minutes after, a young woman, directly behind me, fell into hysterics, and was carried out. And really, it seemed for the moment, that the whole congregation, men and all, would go into hysterics. There were only three palpable cases, however. But there were very many apparent attempts at it. In the confusion of the first scene, after the author of this mischief was out, and before the people were seated, I perceived a lady by my side, pale and trembling, whom I thought I ought to know. She seemed to have come to me for protection. But her countenance was so entirely discomposed, although I was well acquainted with her, I was obliged to think hard before I could recognise her. "This is quite frightful, indeed, madam," said I. But the poor thing could not answer. She nodded assent, and tried to smile, but with an ill grace. Next I perceived her brother stood by her side; and I said: "I am glad you have such good company."

And what do you imagine all this was? Why, it was a very benevolent attempt to edify us all with an example of the "*Tongues!*" He was a clergyman, too, of the Church of England. And the fellow had been so shrewd in his calculations, and knowing the lessons for the day, that he interrupted the reader in the midst of the 23d chapter of the Acts; so that when order was restored, and the service resumed, what should come first upon us, but this: "If a spirit, or an angel hath spoken to him, let us not fight against GOD." And thus this speaker of "unknown tongues" had his seal and "confirmation strong as proofs of holy writ."

This poor, deluded man was retained in custody, brought to examination on Monday, and, being convicted, I know not under what law, was committed, as I have understood, for want of bail.

The Tongues, as they are called here, are becoming a great nuisance in England, as you may imagine from this specimen. The mania seems to be spreading, and congregations in the metropolis, and in other parts of the kingdom, are very liable to be surprised in this way. As much as I had heard and known of the *Tongues*, I did not even suspect what this exhibition was, until my mind had passed through all the painful doubts I have described, I had ascertained that the alarming voice came from the gallery, and not from the reader in the desk.

Whether civil prosecutions and penalties will not increase the evil, is, perhaps, problematical; and what can be done? As churches and chapels are open to all, who can tell whether there be a speaker of *tongues* in a public religious assembly? And if the malady is to rage, and become common, its out-breakings are so exceedingly frightful, that women and persons of weak nerves will not go to church. I do not think my own nerves are weak, and yet I was not a little astounded in this affair; and, in spite of all my efforts, I found myself sympathising deeply with an agitated and excited assembly, during the whole service. I was much impressed with the possible evils this may lead to.

It was only last week that some one said to me: "You will have the *Tongues* in America yet." "No," I said, "the people have more sense." I hope, for your sakes, this man will not prove a true prophet. For, I do assure you, it is a most outrageous libel on Christianity, and a melancholy example of religious fanaticism. After spending the summer in the streets; that is, preaching in the streets, Mr. Irving has got the apartments in Oxford-street, formerly occupied by Benjamin West for the exhibition of paintings, fitted up as a chapel; and, I am told, continues his extravagances there, with some little changes, or advances, for the entertainment of numerous and crowded assemblies.

The law under which the disturber *might* have been 'convicted,' is that concerning 'brawling in church.' It appears, however, that he was *not* convicted, from the following police report, which we find quoted from a London paper in the last number of the Observer. We give it, as explanatory of the preceding statement.

Queen Square.—The Unknown Tongues.—On Monday the Reverend Frederick Dusautry was brought up in custody by Bamster, one of the inspectors of the B. division of police, before Mr. White and Sir Frederick Roe, charged with creating a disturbance at Trinity Church, Chelsea, during the performance of Divine service on the previous day.

The office was crowded to excess by some of the most respectable inhabitants of Chelsea, who were present in the church when the defendant disturbed the congregation. Several of the magistrates of Chelsea also took their seats on the bench.

It appeared from the statement of Capt. Bague and Mr. Burgess, two of the churchwardens, that they were in a pew in Trinity Church on the previous day, and just as the minister had concluded his first lesson for the day, the defendant rose from his seat and in a loud voice called out, "Hah hah, hic, hic, hic, hesto, hesto—the day of judgment is come." The extraordinary tone and manner in which the defendant pronounced the words was such that the whole of the congregation were alarmed, and some of them even ran out of the church. The defendant continued, and he was at length taken out of the church, and given in charge to the police. Every attention to his comfort in the station-house was paid to him by the parish authorities; and after divine service he was visited by the churchwardens, with whom he conversed in the most rational manner. On being asked the reason for addressing the congregation in the extraordinary manner he had done, he replied that it was not his fault—it was the Spirit within him that was the cause, and he had no power to prevent it. Except on religious subjects, the defendant was most coherent, and evinced a mind of superior attainments and knowledge.

Mr. White asked the defendant where he resided?

Mr. Dusautry replied that he lived at Plato's Villa, Addison's road, Kensington.

Mr. White inquired if he had any friends in London?

Mr. Dusautry said that his friends resided at Bampton, near Taunton, which place he came from himself, and he was educated at the University of Cambridge.

Mr. White inquired his reason for disturbing the congregation in Trinity Church, in the manner described by the churchwardens?

Mr. Dusautry replied that he was ready to admit he had gone into Trinity Church, for the purpose of hearing the Rev. Mr. Blunt preach. After the Reverend gentleman had read the 30th chapter of Isaiah, it produced such an impression on his mind that he could not resist the sudden impulse, and he certainly addressed the congregation, but what he said had been misrepresented; he did not say, "The day of judgment is come;" he said, "The day of judgment is coming—the millenium is at hand, and the house of sin shall be destroyed."

The unfortunate gentleman then said that our Saviour would appear to-morrow, in his own proper person, and sin and wickedness would be no more.

The magistrates having consulted together, Mr. White said that he had better send for his friends, and he should require two sureties for his future good behavior.

Mr. Dusautry was then removed in custody, and taken into a private room, where he requested pen, ink and paper, which was immediately furnished him, and he wrote several letters.

The defendant does not appear to be quite thirty years of age, and his manners and address are gentlemanly.

RASH VOWS.

THE *sin* and *danger* of *voluntary positive engagements* with our Maker for the performance of deeds or observance of terms not required of us by His explicit revelation of his will, is aptly illustrated by the following narrative.

Dr. Adam Clarke made a most singular vow, under very singular circumstances, "that he would never more meddle with Greek or Latin as long as he lived." The following passage from his life, now in our press, relates to that vow.

"That such a vow as that now made by Mr. C. could not be acceptable in the sight of the *Father of Lights*, may be easily seen: but it was *sincere*, and made in such circumstances, as appeared to him, to make it perfectly and lastingly *binding*. He now threw by, yet not without regret, his Greek Testament, endeavored to forget all that he had learned, and labored to tear every thing of the kind for ever from his heart! This sacrifice was made about the end of the year 1782, and was most religiously observed till about the year 1786, to his irreparable loss. That this vow was afterward, on strong evidence of its impropriety, rescinded, the reader will at once conjecture, who knows any thing of the general history of Mr. C., and it is time to inform him *how* this change took place. It has already been stated that Mr. C. when very young had learned a little *French;* as this was not included in the proscription already mentioned, he found himself at liberty to read a portion of that language when it came in his way. About 1786, he met with a piece of no ordinary merit, entitled, *Discours sur l' Eloquence de la Chaire*, A Discourse on Pulpit Eloquence; by the *Abbe Maury*, then preacher in ordinary to Lewis XVI.; since, *Cardinal Maury*, and but lately deceased. Mr. C. was much struck with the account there given of the preaching and success of one of the *French missionaries*, of the name of *Bridaine*, and particularly with an extract of a sermon, which the abbe heard him preach in the church of St. Sulpice in Paris, in the year 1751. This piece he translated, and sent to the Rev. J. Wesley, to be inserted, if he approved of it, in the *Arminian Magazine.* Mr. Wesley kindly received, and inserted the piece: and as he was ever as decided a friend to *learning*, as he was to *religion*, both of which he illustrated by his *life* and *writings*, he wrote to Mr. C.,—'charging him to cultivate his mind as far as his circumstances would allow, and not to *forget any thing he had ever learned.*' This was a word in season, and next to the Divine oracles, of the highest authority with Mr. C. He began to reason with himself thus: 'What would he have me to do? He certainly means that I should not forget the Latin and Greek which I have learned: but then he does not know, that by a *solemn vow*, I have abjured the study of these languages for ever. But was such a vow *lawful:* is the study of *Hebrew* and *Greek*, the languages in which GOD has given the *Old* and *New* Testaments, sinful? It must have been *laudable* in some, else we should have had no *translations.* Is it likely that what must have been *laudable* in those who have translated the Sacred Writings, can be *sinful* to any—especially to *ministers of* GOD's *holy word?* I have made the vow, it is true; but who required this at my hand? What have I gained by it? I was told it was *dangerous*, and would fill me with pride, and pride would lead me to perdition: but who told me so? Could Mr. ——, at whose suggestions I abandoned all these studies, be considered a competent judge; a man who was himself totally illiterate as it regarded either language or science? And what have I gained by this great sacrifice, made most evidently without Divine authority, and without the approbation of my own reason? Am I more *humble*, more *spiritual;* and above all, have I been more *useful* than I should have been, had I not abandoned those languages in which the words of the prophets, evangelists, and apostles were written? I fear I have been totally in an error: and that my vow may rank in the highest part of the catalogue of *rash vows.* Allowing even that my vow in such circumstances, can be considered in any respect *binding;* which is the greater evil, to *keep* or to *break* it?—I should beg pardon from GOD for having made it; and if it were sinful to make it, it is most undoubtedly sinful to keep it.'—Thus he reasoned, and at last came to the firm purpose to be no longer bound by what he had neither the authority of GOD nor reason to make. He kneeled down and begged GOD to forgive the rash vow, and in mercy to undo any obligation which might remain, because of the *solemn manner* in which it had been made. He arose satisfied that he had done wrong in making it: and that GOD required him now to cultivate his mind in every possible way, that he might be a workman that need not to be ashamed, rightly dividing the word of truth. He felt a conviction that he had done right, and such a satisfaction of mind as he did not find when he made that vow; the making of which, because of its consequences, (*nearly four years' loss of time,*) he had ever reason to deplore.—*Christian Adv.*

LIVING COMMENTARIES.

"EPISTLES OF CHRIST" has always appeared to me a most beautiful description of the Christian character: not orations, formed for display, or courting notice; but epistles, quiet, unobtrusive, yet bearing their own decided character; and presenting their uniform, uncompromising contents, to the inquiring eye. Simplicity and openness seem to be implied: simplicity, for if any thing good can be read in them, not the epistle, but the writer must receive the honor: openness, for they are willing to be known and read of all men, if it be but to the praise of the glory of their Savior's grace. Formed already by his hand, they will not, as conversation does too often, take the tone from present circumstances, ensnared into conformity by the voice of flattery, or ruffled into anger by the voice of opposition. Rather, with meekness and firmness, they stand ready to give to every one that asketh, a reason of the hope that is in them.

It has been my privilege lately to meet with some of these epistles; written, not on splendid, but on humble materials. And while exemplifying the principles of GOD's revealed word, wrought out in living practice; they have furnished me with truly valuable commentaries on many a precious text, and excited a spirit of self-examination, whether the same sacred impress could be traced on me. Hoping that similar effects, under the divine blessing, may follow a few simple delineations on the mind of the reader, I am encouraged to give them. In the remarks that so much interested me from some of my poor friends, I shall mix neither invention nor alteration: indeed, the very quaintness of an expression, sometimes renders it more striking and valuable.

The first instance I will mention, is of one who has lived alone for more than twenty years, but found his heavenly Father with him; whose lot on earth is poverty, but whose spiritual treasure and eternal hopes embrace all the unsearchable riches of CHRIST; who, weak alike in body and in soul, has often known what it is to be strong in the LORD and in the power of his might; and who, possessing little of the wisdom or learning of this world, has been made wise unto salvation, through faith in JESUS CHRIST. Beautiful, though very simple, and in its commencement almost ludicrous, was the manner in which he portrayed his delight in the ordinances of the Gospel. He was looking back to the time when he had first learned their value: and after describing with delight the well-remembered nook, which, by placing one hassock on another, he formed for himself beside the pulpit; he added, —"And there I could look up at Mr. ——: and he seemed to me like a great rook on a high tree; a rum comparison, wasn't it? But what does the old rook do? why he goes, and gets a beakful; and drops a morsel into one mouth, and a morsel into another: and all the little rooks flutter with their wings, and rise upon their feet, and open their mouths, and cry, caw, caw, caw: and then they take the food, and swallow it down, and are nourished by it. So I used to sit under him, like a little rook gaping for its food; and he dropped the precious promises into *my* mouth." My reader, is not here a touching comment on the texts, "Thy words were found of me; and I did eat them; they were the rejoicing of my heart." "I esteemed the words of His mouth more than my necessary food?" Have *we* ever experienced such sacred delight, such lasting nourishment?—On the divine word this humble, animated, child-like Christian was enabled to build his hopes: and now, on the verge of eternity, evidently drawing near the chambers of death, he can say, "Not one thing hath failed, of all that my Saviour promised."

Not far from the cottage of this solitary, but happy believer, lives another; who for many, many years, has followed his Redeemer, under a heavy cross of bodily affliction. Long did his strong faith and ardent love, successfully combat the deadening effects of a confirmed palsy: and though now, in an affecting manner, forced to yield to increased bodily and mental torpor, he yet casts not away his humble confidence. His hands, indeed, are become useless, but his soul retains its hold (feeble though he sometimes feels it) upon the everlasting covenant; his tongue trembles and fails; but that voice, inarticulate to man, enters into the ears of the LORD of Sabaoth. Again and again is the food presented to him, before his closed teeth have power to open and receive it; but he has meat to eat which the world knows not of. Day succeeds day, and brings no change; yet he is enabled in patience to possess his soul; while, seated in his accustomed place, lost to all power of motion, and scarcely half alive, he looks forward to the hour of sweet discharge, and upward to the eternal hills of life and liberty. A few affecting verses, written while his hand could guide the pen, and which, as a valued present, I have received from him, cannot fail to interest the reader. Excepting the correction of two or three grammatical errors, no alteration has been made in them.

O when shall I thy glory see,
And in thine image shine?
O when shall I be all like thee,
In holiness divine?

When shall this evil heart of mine
Be subject to thy grace?
When shall my soul be clothed upon
With JESUS' righteousness?

O for those happy hours to come,
Those hours which once I knew;
When grace divine, from heaven above,
Descended like the dew.

I could with holy converse join
With those who fear'd the LORD:
And think, and read, and meditate,
In his most holy word.

But now how hard my heart is grown,
How stubborn is my will!
I need thy grace, most blessed LORD,
To do thy pleasure still.

Bestow that grace on wretched me,
The stone to flesh convert:
And let me feel thy promise now
Applied unto my heart.

Bless'd be thy name, thou art the same,
Unchangeable in grace:
Thy name is Love, 't is JESUS still,
Invite me to thy face.

What in the world should court my stay
When JESUS bids me come?
O hear him speak,—"I died for thee,
And in my arms is room.

"I ever live to pray for thee
In heaven's high court above:
Because I intercede for thee,
My Father shows his love."

Methinks, I'll go, and read, and pray,
And weep before his throne,
For all the follies of my life,
Against his Spirit done.

O therefore could I ever lie
Prostrate before his throne,—
How soon his Spirit would descend,
And make his mercies known.

Bless'd be the LORD! I still do feel
That JESUS' name is love:
Rejoice, ye angel-powers divine!
Who sing his praise above.

Soon I shall join your holy throng,
Through his redeeming grace:
And sing the honors of the Lamb,
And see his smiling face.

Bright angels stand with harps of gold,
Ready to take their flight,
To bear my soul on wings of love,
To that sweet world of light.

Such is the language of this long-tried sufferer. Now, what can have held him abiding in hope, where others would have sunk in deep despair? Mark his own striking answer, to an observation once made to him.—"We must live by the day," said one of his friends. "Oh no," was his reply; —"a day would be far too long for me: *I* must live by the *moment!*" Here then was the secret of his strength; and here is a comment on the words, "The life which I live in the flesh, I live by faith in the Son of GOD: it is no more I that live, but CHRIST liveth in me." May divine grace transcribe this comment in *our* hearts: then, placed in whatever circumstances, we shall still say, "I can do all things, through CHRIST strengthening me," "I can do all things, and can bear all suffering, if my LORD be there."

But the subject swells before me: I must confine myself to one more instance. Whether the epistle to which I now allude, be genuine or spurious, is far beyond my skill to say; the Searcher of hearts alone has power to judge. Its former language was an awful contrast to its present voice. Then, alas! it was an epistle of Satan: but sickness and approaching death are the instruments that trace its character now: and if indeed the hand of GOD the Spirit guide them; then glory will redound to sovereign grace, and joy shall be in heaven over the repenting sinner. And in the meantime, the Church below, while she feels that doubt must ever hang over those changes which have commenced with near views of death and eternity, may yet hope, though she cannot decide, and rejoice, though it be with trembling. The expression, at any rate, which I am about to record, was beautiful, if sincere: if not, it deserves to be adopted by those who are *truly* called to be saints. Under much pain and weakness, this young sufferer was one day exclaiming, "I have no wish to recover, I had rather remain as I am;" when a bystander replied, "Why, that which GOD appoints for us is best; but certainly in your present circumstances, you are more safe from temptation."—"Oh, but I should never go in the same ways of sin again."—"By the grace of GOD preventing you; for we have no power of our own, to keep ourselves."—"No; but where religion has taken root in the heart, it is a growing good, as sin is a growing evil: and is it not said, 'Butter and honey shall he eat, that he may know how to choose the good, and refuse the evil?' After I have tasted the good then, how *could* I again choose the evil?"—It was a singular train of thinking suggested by the passage; but the earnestness with which she spoke, the revolting from sin, and the experienced blessedness of religion, which it seemed to imply, greatly struck me. Not I *would* not, but I *could* not return to my evil ways. The verse immediately rose to my mind, 'He that is born of GOD doth not commit sin: for his seed remaineth in him, and he *cannot* sin, because he is born of GOD.' Though far from any perfection of holiness, the believer is no longer under the *reign* of sin, but under the constraining power of grace. Oh blessed change! to be turned from sin to holiness, from the power of Satan unto GOD! There was another source of encouragement in the case of this young woman. She had been educated in a Sunday School; and years of subsequent guilt and misery had not been able to banish from her mind, the Scripture and hymns which had been taught her there.—"Cast thy bread upon the waters, and thou shalt find it after many days."—(*London*) *Youths' Magazine.*

ECCLESIASTICAL.

CANONS

For the Government of the Protestant Episcopal Church in the United States of America.

Passed in General Convention, October, 1832.

CANON XXXIII.

Of the Dissolution of all Pastoral Connexion between Ministers and their Congregations.

[Former Canons on this subject were the second of 1804—Journals, p. 235; and the thirtieth of 1808—Journals, p. 338.]

SECT. 1. When any Minister has been regularly instituted or settled in a parish or church, he shall not be dismissed without the concurrence of the ecclesiastical authority of the Diocese; and in case of his dismission without such concurrence, the vestry or congregation of such parish or church shall have no right to a representation in the Convention of the Diocese, until they have made such satisfaction as the Convention may require. Nor shall any Minister leave his congregation against their will, without the concurrence of the ecclesiastical authority aforesaid; and if he shall leave them without such concurrence, he shall not be allowed to take a seat in any convention of this Church, or be eligible into any church or parish, until he shall have made such satisfaction as the ecclesiastical authority of the Diocese may require.

Sect. 2. In the case of the regular and canonical dissolution of the connexion between a Minister and his congregation, the Bishop, or if there be no Bishop, the Standing Committee shall direct the Secretary of the Convention to record the same. But if the dissolution of the connexion between any Minister and his congregation be not regular or canonical, the Bishop, or Standing Committee, shall lay the same before the Convention of the Diocese, in order that the above-mentioned penalties may take effect.

This Canon shall not be obligatory upon those Dioceses with whose usages, laws, or charters, it interferes.

CANON XXXIV.

Of Differences between Ministers and their Congregations.

[Former Canons on this subject were the fourth of 1804—Journals, p. 236; and the thirty-second of 1808—Journals, p. 339.]

In cases of controversy between Ministers who now, or may hereafter, hold the rectorship of churches or parishes, and the vestry or congregation of such churches or parishes, which controversies are of such a nature as cannot be settled by themselves, the parties, or either of them, shall make application to the Bishop of the Diocese, or, in case there be no Bishop, to the Convention of the same. And if it appear to the Bishop and a majority of the Presbyters, convened after a summons of the whole belonging to the Diocese, or, if there be no Bishop, to the Convention, or the Standing Committee of the Diocese, if the authority should be committed to them by the Convention, that the controversy has proceeded such lengths as to preclude all hope of its favorable termination, and that a dissolution of the connexion which exists between them is indispensably necessary to restore the peace and promote the prosperity of the Church, the Bishop and his said Presbyters, or, if there be no Bishop, the Convention or the Standing Committee of the Diocese, if the authority should be committed to them by the Convention, shall recommend to such Ministers to relinquish their titles to their rectorship on such conditions as may appear reasonable and proper to the Bishop and his said Presbyters, or, if there be no Bishop, to the Convention, or the Standing Committee of the Diocese, if the authority should be committed to them by the Convention. And if such rectors or congregations refuse to comply with such recommendation, the Bishop and his said Presbyters, or, if there be no Bishop, the Convention, or the Standing Committee of the Diocese, if the authority should be committed to them by the Convention, with the aid and consent of a Bishop, may, at their discretion, proceed, according to the Canons of the Church, to suspend the former from the exercise of any ministerial duties within the Diocese, and prohibit the latter from a seat in the Convention, until they retract such refusal, and submit to the terms of the recommendation: and any Minister so suspended shall not be permitted, during his suspension, to exercise any ministerial duties. This Canon shall apply also to the cases of assistant Ministers and their congregations.

CANON XXXV.

Of Ministers removing from one Diocese to another.

[Former Canons on this subject were the third of 1804—Journals, p. 236; the thirty-first of 1808—Journals, p. 339; and the fourth of 1829.]

Sect. 1. No Minister removing from one Diocese to another, or coming from any state or territory which may not have acceded to the constitution of this Church, shall be received as a stated officiating Minister by any congregation of this Church, until he shall have presented to the Vestry thereof a certificate from the Bishop, or, if there be no Bishop, the Clerical Members of the Standing Committee of the Diocese to which he is about to remove, that he has produced satisfactory testimonials, addressed to him or them, that he has not been justly liable to evil report, for error in religion, or viciousness of life, during the three years last past; or, in case the party has been subjected to proceedings, or to inquiry, in consequence of any charges subjecting him to censure, the fact of acquittal or exoneration from such charges may be stated in lieu of testimonials in the preceding terms; which testimonials or statement shall be signed by the Bishop, or, where there is no Bishop, by the majority of the Clerical Members of the Standing Committee of the Diocese from which he removes; which Committee shall, in all cases, be duly convened: or, in case he comes from a state or territory not in connexion with this Church, and having no Convention, by three Clergymen of this Church. Nor shall any Minister, so removing, be acknowledged by any Bishop or Convention, as a Minister of the Church to which he removes, until he shall have produced the aforesaid testimonial.

Sect. 2. The above testimonial, or letter of dismission, shall not affect the canonical residence of the Minister receiving it, until he shall be received into some other Diocese by the Bishop or ecclesiastical authority thereof.

Sect. 3. Every Minister shall be amenable, for offences committed by him, to the Bishop, and if there be no Bishop, the Clerical Members of the Standing Committee of the Diocese in which he is canonically resident at the time of the charge.

Sect. 4. Unless a state Convention shall otherwise provide, a citation to any Minister to appear at a certain time and place for the trial of an offence, shall be deemed to be duly served upon him, if a copy thereof is left at his last place of abode within the United States, sixty days before the day of appearance named therein; and, in case such Minister has departed from the United States, by also publishing a copy of such citation in some newspaper printed at the seat of government of the state in which the Minister is cited to appear, six months before the said day of appearance.

COMMUNICATIONS.

For the Churchman.

THE EXTENSION OF THE CHURCH.—NO. II.

"The field is the world."

THE CONDITION OF THE FIELD.

The Christian who feels the worth of his religion and who is possessed of that *charity* which has been denominated by St. Paul the greatest of the Christian graces, must necessarily be pained as he casts his eye over the face of the world and sees the moral gloom which is brooding over the hearts of its inhabitants. His sadness is increased by the reflection that the Gospel of salvation, which from its first promulgation was designed to embrace the whole Gentile world, was freely proclaimed more than eighteen centuries ago. The trials and reverses which those who have embraced it and who have labored for its extension have been called to encounter, the slowness of its progress, and the comparative indifference with which it has been received, would dampen the hopes and shake the faith of the warmest Christian, were it not for the divine promise that *all shall know the* Lord *from the least unto the greatest.*

Though it is certain that the work of evangelizing the world is emphatically *the* Lord's, it is no less certain that *men* are employed as means for the accomplishment of this mighty purpose. The Church is, by God's own appointment, the depositary of the Gospel faith, and it is only through the instrumentality of her members, under the blessing of Heaven, that "the earth is to be filled with the knowledge of the Lord." Since, then, the call is to *us*—to us as *Churchmen*, and since we *dare not* close our ears against the demands of our holy Master, and sluggishly refuse to act in the advancement of his cause, it is profitable, inasmuch as it will aid us in our course of duty, to take a survey of the extent of the work that is before us. The skilful tactician examines the numbers, the strength and the situation of the enemy before he hazards a possession of the battle-field. The same principles of prudence dictate that the Christian warrior should look abroad and examine the condition of *his* field of action, if he would engage successfully in the conflict.

No humble follower of Christ can make any religious privilege an object of boasting. But yet he should rejoice in the possession and should feel that the weight of his responsibilities is in direct proportion to its value. The privilege referred to is common and peculiar to American Christians; it is the entire freedom of our religion and our Church from the authority of civil enactments. There is in the very nature of Christianity the power of its own support; and the greatest blessing which a human government can confer upon it, is to leave it to itself. Its inherent power and its efficacy are inevitably palsied by an intimate alliance with political institutions, and its purity and extension have ever been proportionable to its freedom from secular interference. The Church in the United States has in this respect been signally blessed, for it is entirely free from that deadening weight of legislative influence which is so sorely felt in most nations of the eastern world. Hence we should naturally infer the rapid spread of the Gospel through our land, since it is not directly nor indirectly subjected to outward restraints, since "the word of the Lord *may* have free course and be glorified." But when we depart from what might reasonably be supposed, and come to the actual fact as it exists, we perceive in our own favored section of the world a spiritual destitution which, when contemplated, cannot fail to arouse the slumbering sensibilities of the Christian. While we ourselves are enjoying the richest blessings of Heaven, while in our ears are sounding the "glad tidings of great joy," and while our souls are gladdened in the prospect of eternal glory, we are too apt to forget that multitudes around us are rapidly approaching the gates of eternal death. We can fasten our eyes on no spot of our habitable country, but we shall see hundreds and thousands unmindful of their everlasting salvation, and perhaps entirely destitute of the preaching of the Gospel. There is probably no city in the world more highly blessed with the heralds of the cross than New-York. Yet, while the morning of the Lord's day sees many a devout worshipper approaching the house of God, it sees multitudes in idleness and gay amusements, perhaps in gross dissipation. Supposing all this to be owing to their own wilful violation of Heaven's laws, and to a stupid indifference to the welfare of their immortal souls, there are other multitudes, who from *want of opportunity* have never learned of a Saviour crucified for their sins. It may be asserted, and it is believed without possibility of contradiction, that not over two-thirds of our immense population are provided with means for attendance on the services of the sanctuary. If this be so, there are then in the city of New-York more than *sixty thousand* immortal souls enveloped in an ignorance little better than the darkest Heathenism. The Eastern and Atlantic States have been blessed with a preached Gospel from their first settlement, yet authentic reports are conclusive evidence that multitudes of their inhabitants are, notwithstanding, destitute of the bread of life. Taking Vermont and Maryland as fair examples in the case—the former contains more than 1000 souls, and the latter more than 2000 to one preacher of the Gospel. Considering the inefficiency of very many preachers, we may almost say that a comparative few of these thousands are instructed in the road to heaven. It is needless to make any computation, as we direct our observation to the spiritual wants of the millions in the West. The spirit of emigration and of enterprise has peopled an immense tract of country, and it is easily accounted for upon the natural principles of a corrupt heart, that such a mighty population determine to supply themselves with every other blessing, rather than the blessings of salvation. Many indeed have carried with them into the western world "the knowledge of the Lord," and desire and pray for its increase. Like the vision to St. Paul, their supplicating spirits rise up before us with the cry, "Come over and help us;" and as the messenger of salvation has been bending his course toward their desolate vallies, they have, with the prophet of old, taken up the song of rejoicing, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." But where there is one who will thus hail his approach, there are hundreds who are sluggishly indifferent to this messenger of peace, or who recklessly determine that they will not listen to his message of love. Shall the entreaties of the few righteous be unheeded?—or shall the stupidity or the wicked opposition of the many call forth no emotion of sorrow from our bosoms, no effort to impart the food of everlasting life to their dying souls? Let the Christian fairly press these questions upon his conscience, and if he be not deadened in insensibility he must necessarily feel and resolve that he will act for their emancipation from the bondage of eternal death.

Though no true Christian benevolence is circumscribed by geographical limits, there is something peculiarly moving in the spiritual deadness of our own countrymen, our neighbors, and our friends. It is in the very constitution of our nature, that the strength of an emotion should be in some degree proportioned to the distance of the object which excites it. And surely if the pious heart of an American is ever to be rent with one pang in view of a scene of moral and spiritual wretchedness, he will find the cause of that pang in his own native land. It may be said that vigorous exertions have been made and are still in operation for spreading the light of the Gospel through our borders. True—and we should bless God for the success that has attended them. But the subject rises before *us* not merely as Christians, but as *Episcopalians.*—What exertions have *we* made? What have *we* accomplished in this "labor of love?" Something, it cannot be denied. But it is denied that our labors have been commensurate, nay, have been, in any considerable degree, apportioned to our ability and our means. If, as we believe, we have a ministry, divine in its origin,—if, as we believe, we have an ecclesiastical government, apostolic in its constitution,—if, as we believe, both reason and experience declare that our Church is the safest of all channels for the communication of divine blessings to the polluted soul of the sinner,—if we believe *such* to be the privileges which the great Head of the Church has conferred upon us, then indeed shall we have a tremendous account to render for their application and improvement. We should not indulge for a moment a spirit of jealousy and unholy emulation; but with our eyes constantly fixed upon the wide-spread scene of sin and degradation which our country presents, we should with a fervent zeal contribute our prayers and exertions for the welfare of the perishing millions around us, and seek to fit their souls for heaven by imbuing them with *the faith* in all that purity in which it was originally "delivered to the saints."

Z.

For the Churchman.

Rev. and Dear Sir,—About twelve months since, before I had the pleasure of a personal acquaintance with you, I wrote a letter on the subject of Missionary efforts, which I wished to have inserted in the Churchman. Its being declined, however, did not much disappoint me, as I had been fearful that the sentiments it expressed were not in entire accordance with the views entertained by the conductors and friends of that paper. I have no copy of what I then wrote, nor do I suppose the original has been preserved. The design of my letter was to recommend that the Missionary cause in all its extent, should be brought before Episcopalians, not so much to induce them to engage at once in a variety of plans, as to urge them to great exertions for the accomplishment of the *more immediate*, and the *more pressing*, by reflecting how much would (afterward) still remain to be done.

Further reflection and longer experience, only tend to confirm me in the opinion I then held.

The fact, that other denominations of Christians, in proportion to their number and wealth, do more than Episcopalians to advance the Christian cause, is now so generally admitted, as to require no proof whatever. Perhaps several causes may be assigned for this, but without adverting to others, I attribute it in no small degree, to the very inadequate sense of the urgent necessity of the case which is entertained by the vast majority of the members of our Church.

They seem unmindful, that we ought to be impelled by a double motive—*as Christians* to extend the knowledge of the Redeemer, as *Episcopalians* to advance what we deem to be the cause of truth and order.

In considering the field in which we are to work, our minds are presented with—the Heathen at a distance; the Heathen on our borders; the United States, generally; the State, City and Parish, in which we reside.

We may begin either by contemplating the first or the last of these objects. We may spread out our efforts over the whole, or confine ourselves to a single portion. But whether we act on one principle or another, whenever we recognise the immensity of the work to be done, the debt of gratitude we owe to our Redeemer, the tenure on which (*as stewards*) we hold every possession, and the great privilege of being allowed to co-operate in so glorious a work as that of rescuing souls from destruction, shall we not willingly give liberally of all the means we have, and willingly practise self-denial, in order to increase those means?

My inference is this—a man may act quite right in limiting his assistance to his own parish, provided *it demands*, and he gives to the full extent of his means. For instance, suppose a man whose circumstances are such as that he can well spare $500 per annum; if he stand alone, the whole *may be* needed to promote the spiritual interests of his parish, and he would be justified in so bestowing it; but suppose on the other hand, the community among whom he resides to be so circumstanced, that $5 per annum *from him*, united with the contributions of others, would be sufficient, ought he to be contented with this single act of bounty, or ought he not to go out of his parish in the disposal of the remaining $495? And further, is it not our duty to urge others to unite with us in an object, *which we alone* might effect, in order that we may be enabled to enter upon other Christian enterprises?

If my position be correct, it will appear that a man is justifiable in confining his benevolent operations to objects near home, *only* when he employs all his energies on that point, and when the want of associates makes such a course his clear line of duty.

But taking things as we find them, I ask whether *a parish* may not have its wants supplied by the contributions of *its members*—whether *these*, uniting with members of other churches in the city, cannot support Mission churches—whether *the city*, acting with others in the State, cannot maintain Education and Diocesan Missionary Societies, together with that Mission to the Indians which the Diocese has engaged to protect—and whether it is not an incumbent duty on *this*, to combine with other Dioceses in making great efforts for the spread of the truth, in the newer sections of the United States? I do not carry the matter farther, because I am well aware, that more than could possibly be hoped for, will (for some years to come) be wanted for these vast objects, and because, while other countries of the world may engage in more remote undertakings, none can be expected to assist us in these.

But I do think the manner in which the subject has been *narrowed down*, by those who lead the public mind, has had an evil tendency in general, while it has led to a very different result from that which was designed. While the eye has been fixed on one near point, the heart has contracted; let the first take a broad survey of nature, and the latter will expand. When a person is applied to for the support of any cause, admitting him to be quite willing and able to aid it, he naturally considers what is the aggregate sum needed, and how many are likely to join in the contribution. I know of no other mode, by which he who acts from reason and principle, can determine how much he should give. You obtain his donation for the object in question. But why should you keep back from his notice other objects, the claims of which, if properly set forth, would induce him to add to (the evidences of) his liberality, when there is no probability that the withholding of the latter, will at all induce him to increase his gifts to the former? I speak now neither of those who are resolved to bestow all they can spare on benevolent objects, nor of those on the other hand whom no appeal can move; but I allude to the great mass of society. I firmly believe, that if the spiritual wants of mankind, and the means by which (under God's blessing) they are to be relieved, were presented *in all their magnitude* to our Churches, many streams which are now destitute would be supplied, while the spirit excited for this purpose would cause a blessing to descend in the hearts of our brethren, would *from the resources of self-denial* largely add to their *present ample means*, and would induce them, while attempting to meliorate the condition of those at a distance, to be more deeply solicitous than ever for the spiritual welfare of those near home.

If you at all concur with me in the views I have taken, I need hardly solicit you to present them to the public from your own pen. But if in these or on any other points, I cannot obtain your sanction, it will not at all lessen the esteem and regard with which I remain very respectfully, your sincere friend,

C. I. A.

P. S. Perhaps I may further illustrate what I have said above, by supposing a gentleman of good feeling and large property, to have given a liberal proportion of the $4000 now required to be raised for the Green Bay Mission. No one with any propriety could urge him further on that head, at least for the present; but what should hinder bringing before his notice, the great need of funds to pay the Missionaries actually employed by the general Missionary Society, and why should he not be encouraged to so good a work, for which he has the ability and inclination?

For the Churchman.

STEPHENS ON THE NATURE AND CONSTITUTION OF THE CHRISTIAN CHURCH.

(*Protestant Episcopal Tract Society, No. 45.*)

"How unnatural it is, that the members of any society should be ignorant of its origin and establishment, the principles on which it was instituted, and the rules and orders by which its dignity have been supported! This ignorance, which, on other occasions, is only extremely abused, when applied to the principles of our ecclesiastical union, is highly reprehensible in itself, and attended with the most dreadful consequences; to this ignorance, the adversary artfully applies himself, under the specious character of a candid inquirer after truth—an advocate for liberty of conscience—and one who makes very great allowance for the scruples of his weak brethren."

Such is the language held, in its advertisement, by a little tract of 16 pages, published by the New-York Protestant Episcopal Tract Society, and which probably, from the unpretending form in which it is ushered into existence, is too much neglected. Certainly, its neglect cannot be owing to the want of intrinsic merit. Those who have read it, can testify that every page is rife with instruction, and that of a character connected with our immortal destiny. This small yet lucid "Treatise on the Nature and Constitution of the Christian Church" as its name imports, sets forth in a clear and perspicuous view, the fundamental principles involved in the existence and government of that society, for the establishment of which the Son of God became incarnate, and for whose perpetuity his promise has gone forth. "Lo! I am with you alway, even unto the end of the world."

The author, in his observations on the nature of the Church, defines in a plain yet comprehensive manner, "the form of its government, the extent of its powers, and the limits of our obedience." He illustrates his positions, by a continual appeal to the Holy Scriptures, and by the incontrovertible testimony of their authority demonstrates the Church to be a society, visible in its form, spiritual in its nature, and enforced by the commands of God, without the possibility of escaping from its obligations. He shows that it is under the government of three orders of ministers or officers, deriving their authority in regular succession from its great ruler and head. He defines the nature of their powers as ambassadors of Christ, their duties as "stewards of his mysteries," together with the measure of obedience required from the lay members.

A treatise exhibiting a view of these important topics in a clear and condensed form, is rendered necessary, by the shameful ignorance that prevails concerning them, not only in the world at large, but even among those, who profess and call themselves Christians; who consider themselves as members of Christ's mystical body, and entitled to the privileges of God's covenanted favor. Owing to the lamentable difference of opinion that exists respecting these matters in the Christian world, they have been almost entirely excluded from the pulpit. The desire to live in peace and harmony with all around, has confined the attention of the preacher to the great truths of redemption, while the subjects so ably treated in the tract just mentioned, have been discarded. It matters not, whether these subjects are of the same vital importance, as "the first principles of the doctrines of Christ;" even if they bear the *lowest* place in the vast scheme of redemption, they are worthy of an examination,—they should be understood by every one belonging to the household of faith. If they are based on the foundations of immutable truth, it becomes the duty of every one to embrace them, and if not, it becomes equally the duty of every admirer of truth, to prove their falsity.

In this treatise of Stephens, is to be found a discussion of these truths relating to the "city of the living God," in a style open to the comprehension of all. The arguments are chiefly extracted, as he states, from Archbishop Potter's work on Church Government, and thus have the sanction of that eminent prelate. To those who wish to gain information without the trouble of examining larger works, this offers an inducement. And to such as wish to extract a knowledge of the principles of the Church to which they belong, an opportunity is afforded, of diffusing information, by purchasing these tracts at a price merely nominal, or by direct appropriations of funds to the useful yet unpretending society by which they are published.

I have been led to the expression of these sentiments by the conviction, that the circulation of this, and other useful publications of the press, and its associate societies, has been much limited, owing to the want of information among Churchmen. These books have been locked up in the depository, merely because the fact of their existence was not generally known. It should then be the object of those who have access to such treasures of religious truth, to give them a wider circulation, that the benefits thence arising may be as far extended as possible.

J. A.

For the Churchman.

ANECDOTE OF A PRAYER BOOK.

Mr. Editor,—Travelling with my family some twenty years since in the Northern part of this State, it chanced that an accident to the carriage compelled us to take refuge for half an hour in a wealthy neighboring farm house. As some return for their civilities, on parting I presented to one of the family circle, a pleasing boy of 10 or 12 years of age, a copy of a prayer book which I happened to have about me. The incident soon past and was forgotten, or was remembered only as one of the many little accidents of an interesting Summer tour.

About six or eight years after this event, passing up the river in a Steamboat, I was addressed by a young man of pleasing appearance, who introduced himself to me, saying, "I owe it to you, Sir, that I am a Churchman." On my professing ignorance in what manner I could have operated to that result, since I had never (to my knowledge) before met him; he replied as follows—"Some years ago you stopped at my father's house in the town of ——— while your carriage was repairing, and on parting gave me a prayer book—that gift made me a Churchman. My mother in her youth had belonged to the Church; but, being separated from its services by her residence in the wilderness, had, long before my recollection, united with my father, who was a zealous Presbyterian; but the prayer book left with us renewed her attachments and awakened mine, so that you now see me not only a Churchman, but a student of the General Theological Seminary."

Years passed by, and I lost sight of the student, when lo! we again met, and the youthful clergyman again reminded me of the circumstance, introducing himself as the Rector of a highly respectable parish. From that period our acquaintance ceased not; yet, often while hearing of his zealous and successful labors did my memory recur to our first meeting; and now that his talents, piety, and virtue have placed him, through the providence of God, among the Fathers of our Church, I doubt not that he recurs with gratitude, as I do with pride and pleasure, to our earliest recollections of each other, when the gift of a prayer book made him a Churchman.

M.

For the Churchman.

EDUCATION AND MISSIONARY SOCIETY.

Mr. Editor,—Permit me through your paper to urge upon the Officers and Managers of the Education and Missionary Society, the importance of a more regular and punctual attendance at the meetings appointed for the transaction of its business. It is a lamentable fact, that for eight successive months previous to the last, not a single movement could be made by the Education Board for want of a quorum of seven members. The same difficulty has repeatedly occured in regard to the Board of Managers, owing to the absence of nearly all those whose duty it was to attend. It is melancholy that the progress of the Institution should be thus impeded and its usefulness impaired by the inattention of those to whom its interests are intrusted. It is difficult to conceive how any one, who properly appreciates his privileges as a member of our apostolic communion, can regard with indifference the most efficient means of preserving and extending the benefits of so pure, so sober, and so rational a religion. Primitive in her doctrines, ministry and worship, the Church to which we belong needs but the animation of primitive zeal to make her progress as rapid as her friends can desire. With a field before us of almost unbounded extent, a heavy accountability rests upon those whose peculiar duty it is to prepare and send forth laborers to the harvest. This is the design of the Education and Missionary Society, for the accomplishment of which it demands the active exertions of all its members. Is it too much to ask of any friend of religion and the Church, that he would devote one or two hours in each month, to the advancement of the interests of so excellent an institution?—And yet for want of this small appropriation of time, it has been suffered to languish from its birth. There can be no difference of opinion among Churchmen about the principles upon which it is founded—no one disputes either the importance of its objects or the efficiency of which it is capable; and yet it is left almost to perish by the lukewarmness of those who should be its zealous friends and protectors. We can never hope to see it flourish as it ought, until there is a full and regular attendance of the Managers. The business, it is true, may be lawfully transacted by a number much smaller than the whole, but the operations of the Society will never be characterized by a becoming spirit and energy, while one half of those whose duty it is to attend, refuse to the other half the countenance and encouragement which their presence and active co-operation would afford. It is unjust toward those who are faithful to their charge, (and there are a few such, to whom the foregoing remarks do not apply,) it is unjust to throw the whole burden and responsibility of the proceedings upon them—it is unjust toward those whom the Managers were appointed to represent thus to abandon the interests which have been committed to their care—it is unjust toward the Church and toward religion itself, thus by coldness and neglect to paralyze the arm which has been raised for their support and extension. If there be any whose avocations will not admit of their paying suitable attention to the business of the Society, I respectfully submit the question to their consideration, whether their duty would not be best discharged by yielding the places they occupy to others who have more leisure; and as to those whose necessary occupations do not interfere with the fulfilment of so important a charge, I trust that while they excuse the liberty which I have taken in thus reminding them of their obligations, they will not suffer the suggestions I have made to pass without profit.

One of the Board of Managers.

THE CHURCHMAN.

SATURDAY, MARCH 9, 1833.

Appointments by the Bishop for Confirmation.—March 17th, St. Mark's Church: March 31st, Christ Church; April 14th, St. Stephen's Church; April 28th, St. Peter's Chapel.

To Correspondents.—"An Old Fashioned Churchman," and "A Layman," shall appear in our next. "Bits, No. III." is unexpectedly 'crowded out.'

Missions.—For some weeks past, the portion of our paper devoted to communications has been rich in statements and appeals bringing home to the understanding and the heart, the obligation to obey Christ's last command, and spread the Gospel to every creature throughout all lands. We have rejoiced in the evidence thus afforded of the increase of interest in the topic, and the reasonable prospect of still greater increase, for which there is so much room. While the series of articles on 'the Extension of the Church' must awaken in the reader's mind a lively sense of the deep responsibility under which he lies as a 'steward of the manifold grace of God;' the sound, just, most Christianly philosophical investigation of the correlative bearing of different branches of the work, and their proportionate claims, presented in the letter of C. I. A., will instruct him how to apportion his distribution of the means which God has placed at his disposal; the appeal of the authorized agent of our Church's organ for the dissemination of the Gospel, commended as it is by the admirable letter of instructions of Bishop White, and the hearty, earnest recommendation of the Bishop of our Diocese, will direct him to a safe and sure channel by which to send abroad that portion of his bounties *due* to the outer parts of his circle of influence and accountability. The readers of the Churchman cannot be unaware of the wants of the West and South-west. Bishop McIlvaine's letters afford but too true an account of the situation of *all* that vast region, while the prospects of immediate success in planting and nourishing the blessed Gospel in the pure, primitive form in which we hold it, seem even better in some portions (Tennessee, for instance) than in that more immediately the object of the Bishop's solicitude. We regret that our Church still adheres to the anomalous system of planting churches in fact non-Episcopal, by sending out missionaries of the lower, instead of the highest order of the ministry. Yet something must be done, or the blood of brethren will lie on us; and better work heartily on a plan not quite perfect, than shelter indifference behind the cloak of discontent. Up, then, Churchmen, and be doing. Welcome the Church's servant, who is among you to give your zeal efficiency by aiding *in every way* the cause of missions, home and foreign, diocesan and general, in the streets of your city, in the new settlements on your frontiers, among the poor outcast owners of your soil, and to lands where CHRIST is yet unknown, or known only in false seeming. May GOD speed his efforts to re-invigorate our sense of duty toward GOD and our fellow-beings, and to give it energy by creating new channels for its operation. Let us pray for him and work with him, as one man; those who can do *least*, doing SOMETHING.

VACANCIES.—Under this head we shall occasionally state such facts relative to the want of ministerial services, as may come to our knowledge. We derive the following from the last (Auburn) Gospel Messenger.

The field at Moravia and its vicinity presents an opportunity of interest and usefulness to any one who has humble views and devotion to the cause of CHRIST and his Church.

Moravia is in Cayuga Co., this State. St. Matthew's Church, the vacant congregation, has been a missionary station. Its pastor reported 26 communicants, 8 baptisms, and 2 Sunday Schools, with 45 scholars, at the last Convention.

LOTTERIES.—The eloquence of facts has been pleading strongly against these soul-destroying contrivances, in several late statements in the secular papers. From two of these we *abridge* (compelled to do so, however reluctantly, by our narrow limits) the article in the 'Summary' of this number. We beseech the reader to mark well the unanswerable evidence there arrayed, and for conscience' sake, for example's sake, as he would be free from blood-guiltiness—even the murder of his brother's soul, to keep himself, and all whom his influence sways, pure from 'the unholy thing.'

THEORY OF PRESBYTERIANISM.—A late number of 'The Presbyterian' contains a communication on the subject of the primitive polity of the Church, proposing some suggestions, some queries, some strictures, and a theory. The writer thinks it necessary to begin with a confession of his faith as a staunch believer in parity, by no means ambitious of being thought 'either an Independent or an Episcopalian.' This done, he presents the following statement of the *theory of Presbyterianism*, and makes the appended objections.

"That theory, if I understand it, is as follows:—The government of the primitive churches was committed to a class of men, styled indifferently bishops and elders. Of these, some labored in the word and doctrine; others merely ruled. In process of time, the title bishop was specially appropriated to the former class, and that of elder to the latter. Subordinate to these rulers of the Church, there was a class of officers called deacons, who did not rule at all, but were appointed for the exclusive purpose of attending to the poor.

"My objections to this theory are as follow:

"1. It draws a distinction between bishops and elders. This distinction is found in Scripture, or it is not. If it is, I should be pleased to know where. If not, we exchange our high protestant ground of adherence to the Bible, for the popish and prelatical one of usage and tradition.

"2. It gives two different senses to the word διάκονος, as used in the Epistles, without any necessity, or show of reason. That term is applied over and over again to preachers of the Gospel, as such. In fact our word minister is nothing but the Latin form of διάκονος. Yet to this same word the theory in question gives a meaning wholly different in the third chapter of 1 Timothy, and the first verse of Philippians, making the very term which elsewhere is applied to religious teachers mean, in those two places, an overseer of the poor.

"3. It encumbers the system with an office which is altogether needless. In 1 Tim. v. 17, we find a division of church officers into those who labor in word and doctrine, and those who do not. Now what could fall more naturally within the province of the latter class, than the duties which the theory assigns to deacons? This argument is strengthened by the fact, that both in Scotland and America it has been found very difficult to bring this part of the theory into actual operation. Why? because men feel that the office of deacon, as explained above, is a superfluous one.

"4. In the third chapter of 1 Timothy and the first verse of Philippians, we find this humble class of officers mentioned in connexion with the bishops, while the ruling elders are omitted in both places. It has often and justly been objected to the Episcopal hypothesis, that it leaves unexplained the omission either of presbyters or of diocesan bishops in these two passages. The same objection lies against the Presbyterian theory in question. Why should the important, and I may say preponderant office of ruling elder be passed over for the purpose of mentioning the deacons, and that not only in the address of an epistle, but in stating the qualifications of church officers?

"5. This theory implies that there was not from the very beginning an order of men set apart to preach the Gospel and administer the rites of Christianity. It supposes the *ministry* to have grown out of the *eldership*, and thus not only contradicts the general tenor of Paul's Epistles which speak throughout of ministers as a perfectly distinct class of men, but deprives the ministerial office of that title to respect which it would otherwise possess."

Thus much, we suppose, by way of removing rubbish to clear ground for his own fair theory. With that theory we propose having nothing to do, for it would be sad work to undertake the examination of all the theories which the ingenuity of our Presbyterian brethren is daily bringing into existence, by way of supplement or substitute to the worn out Confession of Faith and Discipline; and we can discover no beauties or excellencies in this to distinguish it from the contemporary herd. But we have a remark or two to make on the objections above.

1. We should be equally rejoiced with the theory-maker, to know where the distinction between bishop and elder is found in Scripture: and we should be no less so, to know where the identity of *an apostle* with either is taught or implied.

2. Either the theory-maker knew what he wrote about, when he introduced those whom he calls 'prelatists,' or as we call ourselves *episcopalians*, into the discussion, or he did not. If he did, he knew that 'usage and tradition' are not a 'prelatical ground;' and that we present to those who choose to examine the foundation of our claims to the character of primitive and apostolical, '*Episcopacy tested* BY SCRIPTURE'—a test, by-the-bye, which parity has never been able to set aside. Knowing this, he was a slanderer when he penned the last sentence of his first objection.

If he did not know what he wrote about, as, in charity, and from sufficient indications in his piece, we hope he did not, he comes under the denomination of those who "cast firebrands in the dark."

3. Some people think it rather doubtful whether "we find a division of church officers into those who labor in word and doctrine, and those who do not, in 1 Tim. v. 17," in the sense of the theorist, that is, that the text speaks of rulers who teach not, and teachers. We ourselves are among the doubters, and think that *perhaps* the apostle had in view a distinction arising from difference in the nature and extent of duties essentially the same. We 'prelatists' cannot afford to build a whole theory, much less an entire model of church government, on that one little word "especially."

4. We beg leave to observe that however 'often' it may have been "objected to the Episcopal hypothesis, that it leaves unexplained the omission either of presbyters or of diocesan bishops" in 1 Timothy iii. and Philippians i. 1., it has never been 'justly.' In good sooth, the 'Episcopal hypothesis' furnishes the only simple and clear solution of the construction of these two passages. Paul omitted to recount the requisites for admission to the episcopal (or as it was then termed apostolic) office, because Timothy was already in it. Why, in a letter of instruction to a bishop, mention should be made of the qualifications and duties of those inferior orders of the ministry to which it was part of his duty to ordain fit men, it is very easy to perceive. It would be as hard, to say why any should be made of those of his own order.—But why are 'bishops (*alias* modern presbyters) and deacons' mentioned alone in the salutation to the church at Philippi? Why no mention of the third, highest order?—Look at Philippians ii. 25, in the Greek, and the reason is clear as the noon-day: Epaphroditus, Paul's brother, but their *apostle* (αποστολος) was then with the writer of the Epistle; how *could* he be mentioned in the salutation?—The 'objection,' it will be observed, still 'lies against the Presbyterian theory,' and there we are very willing it should remain: but let not this new Ishmaelite say again that it crushes us too!

5. We do not see the force of the writer's fifth objection. But the other four have force enough, according to our dynamics, to tumble down a more solid structure than that of parity. Pity that the objector had not something better to offer in its stead! Still more pity, he had not learned something about the scriptural evidence of Episcopacy!

KENYON COLLEGE.—From Bishop McIlvaine's *fourth* letter to Dr. Tyng we gather the following interesting facts concerning this institution.

The *Faculty* consists of a Vice-President, (an office just created for the purpose of relieving from any other than a very general superintendence the ex-officio President, the Bishop of the Diocese) who is also Professor of Mathematics and Natural Philosophy; Professors of Greek, of Latin, of Chemistry and Mineralogy with Geology, and of Intellectual and Moral Philosophy and Rhetoric; three Professors of Theology, two in endowed Professorships, the third the Bishop himself; and two principal teachers in the Grammar School, with assistants. The highest professional salary is only $600.

Of *Students*, there are now 132 in the College and preparatory departments.

The *Rates of tuition* are, in the Grammar School $60 per annum; college students, $70; theological students, $50; inclusive of *all* expenses, except clothing and washing.

The *College building* is but one-third part of the entire design; it contains 36 rooms, capable of accommodating 80 students; but (being in part applied to the purpose of lecture rooms, class rooms, tutor's rooms, and library, which were to have been in the parts not yet erected) not in fact accommodating so many. The Grammar School accommodations are bad. There is no building for the use of the theological students. The chapel is advanced only to the first tier of beams, and religious services are of necessity conducted in the school room, a very inconvenient place.

Of *Professors' dwellings*, four more are needed. There is none for the Vice-President, and two of the Divinity Professors "are without shelter, except as one inhabits with his wife and children, what was built for a kitchen."

Books and *philosophical apparatus* are said to be wanting.

The sum of $30,000, with the contributions of Ohio, would, it is supposed, relieve the college from its present difficulties.

SUNDAY SCHOOL UNIONS.—The Baptists in Albany have formed an 'Albany Baptist Sunday School Society,' to operate as a County Society. The Albany Journal and Telegraph draws the probable conclusion "that the Baptist brethren have withdrawn from the old Albany County Union, as the Methodists and Episcopalians have done." "The old affair," it remarks in continuation, "is then narrowed down to Presbyterians and Dutch Reformed." We have little doubt that the latter will not long be less wise than their brethren.

THE EXTENSION OF THE CHURCH.—The following notice of the series of communications under this title, of which the second appears in another column of to-day's paper, is from the Episcopal Watchman. We did not feel at liberty to make the statement of facts which it contains, but can attest to its correctness, as well as heartily assent to the opinions with which our brother Editor has accompanied it.

"Under our religious head, we publish this week the first number of a series of articles on that most interesting subject to every true Churchman—*the extension of the Church*. It is understood that several pens are enlisted in the preparation of these articles, and that the subject will be fairly discussed in all its bearings. We have heard the wish expressed by many that this might be done, so that every member of our communion might take a full and fair view of the wants of our Church—the wants of a 'world lying in wickedness'—the means of its regeneration—the agency to be employed in the extension of the Church—and the obligations of individual Christians to bear some part in this noble enterprise. CHRIST charged his disciples to make known the gospel of salvation 'to all the world'—to every apostate child of Adam. Eighteen centuries have elapsed since this command was given, and still *six hundred* millions of our fellow men are sitting in heathenish darkness, and one generation after another have entered 'the valley of the shadow of death,' ignorant of the way of truth and uncheered with the hope of salvation. Is it not high time for Christians to wake up and to put forth their strength in the great work of evangelizing the world? Do they value the religious privileges which they enjoy? Are they grateful to Him, 'who, though rich, for our sakes became poor,' and by whose precious blood our salvation was purchased? Let them show their gratitude by a prompt and cheerful obedience to his command to make known his blessed Gospel 'to every creature.' 'Freely ye have received, freely give.'

"We hope that this series of articles, to appear first in 'the Churchman,' will be the means of awakening more extensively a missionary spirit, which is the true spirit of Christianity. In commending these articles to the attention of our readers, we cannot better express our feelings than in the language of our beloved Diocesan. 'I hail the prevalence of this spirit as most auspicious to the prosperity of the Church, and to the piety of her members.'"

MONUMENTAL CHURCH, RICHMOND.—A correspondent of the Albany Journal and Telegraph, says: "The Monumental Church is crumbling into ruins, and probably in a few short years more, the keeping of the sad event which it was designed to perpetuate, will be confided alone to the page of history." To say nothing of the language of this statement—can its substance be true?

INDEX.—A complete index to the first and second volumes of the Churchman is in preparation, and will be furnished, together with a title, as an extra with the next number.

NOTICE.

A STATED Meeting of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church, in the State of New-York, will be held at the Buildings of the Protestant Episcopal Press, in the city of New-York, on Wednesday the 13th day of March instant, at 7 o'clock, P. M.

AARON O. DAYTON, *Rec. Secretary.*

March 7th, 1833.

Calendar.

March 10.—3d Sunday in Lent.
——— 17.—4th Sunday in Lent.
——— 24.—5th Sunday in Lent.
——— 25.—Annunciation of the Virgin Mary.
——— 31.—6th Sunday in Lent.

INTELLIGENCE.

DOMESTIC.

CONFIRMATION.—On the second Sunday in Lent, March 3d, thirty-four confirmed in St. John's Chapel, by the Bishop of the diocese.

CLERICAL CHANGES.—The Rev. J. T. Wheat, late of Wheeling, has accepted a unanimous call to the charge of the churches in Marietta, Ohio, and Parkersburg, Virginia.

The Rev. J. V. E. Thorn has resigned the charge of St. Andrew's Church, Wilmington, Del.—*Episc. Rec.*

The Rev. Alvah Guion, who was ordained Deacon by Bishop McIlvaine in Columbus, Ohio, on Sunday 2d December last, is now officiating as minister of St. James' Church, Piqua, and St. John's Church, Troy.—*Gambier Observer.*

COLLEGE RECORD.—*South-Hanover College.* The literary institution at South-Hanover, Indiana, has recently received a charter from the State Legislature; and will consequently hereafter rank as a College.

Dr. Blythe, as President, Vice-President Crow, and Professors Harney and Niles, were inducted into their respective offices, on the first day of January last; at which time, inaugural addresses were delivered by Dr. Blythe and the two latter-named gentlemen.

There are now at the institution, near a hundred students.—*Western Luminary.*

PAROCHIAL EFFORTS.

Diocese of Vermont.—The prospects of the Church in this State are very flattering. The parishes, though small, are gaining strength, and there are many towns, where new parishes might be organized, if clergymen could be obtained to minister unto them. A letter, dated Rutland, Feb. 22d, says, "Our church is not yet ready for consecration. I am, however, in hope that we shall be able to occupy it at Easter.—The Bishop has been among us, and given great satisfaction. He has completed his primary visitation, preaching and confirming in all the parishes, and consecrating the church at Poultney. His visits were every where well received. He has made a favorable impression, and the Church, with the blessing of GOD, will prosper under his care. His first Episcopal act, was the consecration of the church at Burlington."—*Ep. Watchman.*

St. Peter's Church, Albany.—At a fair lately held by the ladies of this Church, the nett proceeds were $250, and are to be applied to the building of a vestry room.

Miami Co., Ohio.—A correspondent of the Gambier Observer says, "A missionary of our Church is much needed in the Miami county at this time; the Rev. Messrs. Allen and Guion having in the course of their travels found many Episcopal families in places where churches might be organized with the best prospects of success.

"During the last fall I had the pleasure of assisting with my own hands at the building of a log church in the Nine Mile Settlement, Shelby Co., Ohio. A brick tower, with a very fine toned bell, has been added to St. James' Church, Piqua, within the past year."

Episcopal Church, Monroe, Michigan Territory.—The Episcopal church recently erected in this village, was first opened for public worship on Sunday, Feb. 3d. A plain but forcible sermon was delivered on the occasion by Rev. Mr. Bury, of Detroit.

The building is located on the Court-House square, fronting to the south; is commodious but not large; and for elegance of structure is unsurpassed, perhaps, by any in the west. It reflects great credit on the builder, (Mr. W. L. Riggs;) and the *little flock*, (for the *members* of the Church are but few in number,) who have perseveringly gone forward, amid a variety of obstacles, in prosecuting its construction to a state of completion, are certainly entitled to a more than common share of merit.

We view this new building as adding more than that of any other, to the interest and importance of our town; and when, (as is contemplated,) there shall have been superadded to it, a *bell* and an *organ*, it will prove a resort of interest and solemnity rarely to be found elsewhere.—*Michigan Sentinel.*

St. John's Church, Knoxville, Tenn., we are informed, has recently been revived under the most encouraging circumstances. The Rector commenced his labors early in January, and the vestry have already contracted for the erection of a handsome Gothic church edifice, which will reflect creditably upon *western architecture*, and upon the zeal of the few who have pledged themselves for the promotion of the good work.—*Episc. Rec.*

SUMMARY.

Church Missionary Society.—The Committee having had it in contemplation to appoint the Rev. William Jowett, Secretary of the Society, in the place of the Rev. Thomas Woodrooffe, in his intended retirement from the office, this arrangement was carried into effect at the monthly meeting of the Committee, on the 13th of August.

Mount Etna.—A violent eruption of this volcano, is said to have taken place on the 15th and 17th Nov., and to have destroyed the town of Bronte.—*N. Y. Atlas.*

LOTTERIES.

WE cannot resist the temptation to quote the following account, given by a lottery vender of New-York, as to the destination of prizes which were sold by him in a certain class drawn during the autumn of 1831, and of his own impoverishment by purchasing in the lottery.

"The highest prize sold by me in Class 30, was $50
Do. do. do. do. do. 31, do. 40
Do. do. do. do. do. 32, do. 12
Do. do. do. do. do. 33, do. 300
Do. do. do. do. do. 34, do. 50
Do. do. do. do. do. 35, do. 100

"The first prize, of $50, was sold to a black man. I never saw him after.

"The second, of $40, was sold to a black man. He spent it all in tickets, and got in my debt $2 50, which he has not paid.

"The third, $12, was sold to a neighbor of mine. He took the amount in tickets, and lost the whole. He never purchased of me after that.

"The fourth, of $300, was sold to a journeyman baker. He drew a $1,000 prize afterward; he spent the whole $300 prize with me, and, as I understand, he left his employment and the city much in debt.

"The fifth, of $50, was sold to a woman who spent the whole for tickets, and more too, in less than a week.

"The sixth and last was sold to a young gentleman of my acquaintance. He bought more tickets than the prizes came to. He drew afterward $1000; I presume, in fact he told me, he had spent every cent of it in lottery tickets; I am thus particular, and I am enabled to be so, from having kept a book in which all my tickets were registered, and I have invariably taken the names of purchasers, or a description of their persons. The lottery brokers generally do so; they are a keen set of fellows, and pretty sure not to let a person who may be so *unfortunate* as to draw a high prize, escape their clutches. It may not be amiss to state my own experience. I have within seven years, drawn the whole of $10,000
Half of $24,000 12,000
Half of 5,000 2,500
and minor prizes of $1,000 and downward, to an immense amount. I have drawn at least twenty prizes of $1,000 each, and I am now indebted for lottery tickets over $7,000, without the means of paying a mill; and I believe my luck has been better than that of any other man in America. I have had tickets forced upon me by the venders, to the amount of $5,000 in a single lottery. As long as there was any chance of redeeming myself from insolvency, I was willing to take the risk, and so were they, believing in my ability to pay them."

The pernicious and destructive influence of the system is justly depicted by the Hon. John Sergeant, in a speech which he delivered in Congress in the year 1829. We extract a brief passage, as well for the intrinsic value of the testimony, as for the case which is related in elucidation: "So great," says he, "is this temptation in its actual results on society, that in a thousand cases it has urged men to the commission of acts which brought them to a jail, if not the gallows. He adverted to one very affecting instance in illustration of his position. It was the case of an aged and highly respectable man of character, till then unblemished, and of such standing as to bring him into an office of great trust in a monied institution. In consequence of a defalcation in the funds, the grey hairs of this unhappy man were brought down to the lowest state of ignominy, by his being tried and convicted for purloining the money of the institution. It was found on examining into the case, that all this amount of funds had gone into a lottery office. The man had been dealing in lottery tickets a long time before, (in tickets authorized by law,) but being unfortunate, he yielded in despair to the force of a propensity which sometimes gets the mastery of the strongest minds, and which is sure to make an easy conquest over weak ones."

The case of C——g is well known by persons in this city. He was teller in the Mechanics' Bank, sustained an unexceptionable character, and had an interesting family around him, to which he was affectionately attached. His income was sufficient for his comfortable support, but attracted by the splendid prizes in lottery schemes, in which the price of a ticket was fifty dollars, he embarked, and purchased to very large amounts. It is calculated that he lost about *ten thousand dollars* by his lottery adventures. Necessity induced fraud, and he lost his situation in the bank; he became poor in purse and despicable in principle; and he died in a miserable condition—an object of disgrace and scorn.

A person in the laboratory of the Messrs. —— ——, drew 20,000 dollars. With this sum he furnished a house, and commenced living in a style totally different from that to which he had been accustomed. He contracted intemperate habits, and in twelve months squandered the whole amount of his prize. He became miserably poor, incapable of working, and very dissolute.

A young man of the utmost respectability was gradually drawn into gambling in the lottery. He purchased to such an extent beyond his means, that for the purpose of paying the lottery broker, he was obliged to have recourse to overdrawing the bank. This he did to the amount of five thousand dollars.

The cashier of a bank in ———, who had long enjoyed the entire confidence of his fellow-citizens, was discovered to be a heavy defaulter. He at length confessed that the cause of his ruin was the lottery, in which he had largely embarked. He was insolvent to the amount of fifty thousand dollars.

A married woman of respectable character commenced gambling in the lottery. She lost a large sum, which she had secretly abstracted from the desk of her husband,—the result of his hard earnings. Becoming alarmed and unhappy from the apprehension that he would miss the money, she submitted to prostitution to enable her to replace it. The facts were subsequently developed, and the family, in consequence, "were ruined and broken up."

A young man, a clerk in a wholesale store, was tempted to try his fortune in the purchase of tickets. To carry on his purchases he was obliged to borrow money upon the credit of his employer. The fraud was finally detected, and an investigation resulted in finding him a defaulter to the amount of eighteen hundred dollars. He was beside indebted one thousand dollars to the lottery broker.

There is another instance of a clerk in one of our most respectable counting houses, who, from his losses in the lottery, was induced to embezzle money intrusted to him for deposit in the bank, alleging that the amount was less than represented. The frequent recurrence of the trick led to his detection. The total prostration of his character and the ruin of his prospects, were the consequence.

W——— of ——— failed, in the autumn of 1832. He had been engaged in what appeared to be a profitable retail dry goods business. The cause of his defalcation was discovered to be the lottery, in which he had lost about five thousand dollars.

Our list of examples is concluded with the following narrative, kindly communicated by a very respectable gentleman, who is connected with the institution to which it refers. The principal facts—that of the abstraction and its origin—are matters of notoriety in this community. We alter only to abridge:

"The evils of lottery gambling were never, perhaps, more strongly exemplified, than in the case of that infatuated man, Clew, the porter of the Bank of the United States. This individual occupied in the Bank a very confidential station, and although many small sums of moneys were occasionally missed, under circumstances very trying to the officers, and particularly to the tellers, yet no suspicion had attached to Clew, so exemplary had been his general conduct. One day, the officers of the bank in settling their daily morning balances with the city banks, missed two notes of a thousand dollars each. * * * * In a few hours both the missing notes were presented by two lottery brokers, who on being asked from whom they had been received, stated from Clew, the porter of the United States' Bank. To each of these brokers he was then indebted for lottery tickets more than a thousand dollars, and when thus detected, there were found in his possession 426 whole tickets, 462 half tickets, 1361 quarter tickets, and 78 eighths of tickets, in various lotteries, making in all two thousand, three hundred and twenty-seven chances, which after having been all drawn and examined by order of the bank, produced *less than twenty dollars!* Facts afterward disclosed satisfied the officers of the bank, that this man had been for years led away by this worst of all species of gambling, because the most seductive and the least odious, and had constantly been defrauding the institution that confided in him, of sums of money for the purpose of carrying on his nefarious speculations.

"It is scarcely necessary to add, that his villanies met with the reward consequent upon them,—trial, conviction, imprisonment,—and that with blasted reputation and ruined character, he yet lives, a lasting monument of the miserable effects of this pernicious system."

It is a remarkable fact, that in all cases of delinquency on the part of officers of the Bank of the United States whether belonging to the principal institution or its branches, the unlawful fruits have been squandered in lottery offices. So far, too, as any knowledge has transpired in relation to the origin of delinquencies in our *local* banks, the same remark will apply—they are all traceable to, and centre in, the same shocking reservoirs of ruined virtue, shipwrecked fortunes, and blighted hopes!

The instances of fraud and crime which have been noticed as growing out of the system, might be greatly multiplied. But we forbear, and shall content ourselves with introducing a few examples of *the disastrous effects of what is termed good fortune in drawing the large prizes.*

A person of the name of J——, who was engaged in a respectable grocery business, drew several prizes amounting to forty thousand dollars. He quitted business, and was persuaded to adopt an expensive style of living. He very soon expended the whole sum, became intemperate, and died insolvent and broken hearted.

A man who resided in ———, drew a prize of thirty thousand dollars among other smaller ones. He continued his adventures, and eventually failed, fifty thousand dollars in debt!

A man who was pursuing a small but successful business, purchased some lottery tickets, and drew one thousand dollars. Again he drew ten thousand dollars, and on another occasion five thousand dollars. The public heard of all these prizes, but not of the expenditure in tickets necessary to secure them. He neglected his business, and finally abandoned it for that of the lottery. His habits became dissipated, and he is now reduced to penury.

Mr. ———, whose good fortune in the lottery had been extensively bruited as wonderful, failed a few years ago. He had once drawn a prize of $10,000, and others of inferior amount. The account which he had kept showed an aggregate of $80,000, drawn at different periods, but his expenditure for tickets amounted to the sum of $120,000! He was insolvent $70,000!—*N. Y. Ev. Post.*

How can the black list be closed more appropriately than by the following spirit-stirring tale?

From the Boston Daily Atlas.

The recent self-destruction of Mr. David H. Ackers in this city, demands a more emphatic public notice than it has yet received. * * * *

Mr. Ackers, the misguided man whose unhappy fate has been so generally deplored, has been, for ten years, the chief clerk in one of the first importing houses in the city; and to the hour of his death he enjoyed the unbounded confidence of his employers.

His character for purity and integrity was unsullied. Modest and amiable in his manners, temperate and domestic in his habits, he was endeared to all who knew him, as one without a vice.

When the distressing tidings were first spread abroad, that he had been found dead, not the most distant suspicion was entertained that he had ended—that he could have ended his quiet existence by his own act. The rumor which momentarily prevailed, that he had been robbed and murdered, was received, it is true, with horror, but with implicit confidence; nor was it until the fatal evidence of his rashness was found, in his own hurried hand-writing, that they who had known, and loved and trusted him so long, were made to feel that he had cruelly deceived them; and that in the distraction of remorse he had atoned for one crime by committing another—the darkest crime of all.

But no—he *was* murdered. The waves that froze over him, as he plunged into their icy embrace, did not more surely destroy him, than did the man, who first enticed him from the quiet paths of duty and peace, and then drove him, to use his own dying words, "into the presence of his Maker, to receive the dreadful sentence for self-destruction and abused confidence." * * *

I have been permitted to copy the dying declaration of poor Ackers, which was found in his desk, after his death. It was probably written a few moments only before he committed the awful act, to which he was hurried by the goadings of remorse. * * *

"I have for the last seven months gone fast down the broad road to destruction.

There was a time, and that too but a few months since, that I was happy, because I was free from debt and care.

The time I note my downfall, or deviation from the paths of rectitude, was about the middle of June last, when I took a share in a company of lottery tickets, whereby I was successful in obtaining a share of one half the capital prize; since which I have gone for myself, and that too, not on a very small scale, as you can judge from the amount now due J. R. & Co. every dollar of which has been spent in that way.

I have lived or dragged out a miserable existence for two or three months past. Sleepless nights and a guilty conscience have led me on to the fatal act.

Only the hope of making Messrs. J. R. & Co. good for the defalcation has postponed it till the present time; a smaller amount I did hope would be the result, for the worse luck I had the more I bought.

Since I have reflected on my rashness, I cannot look back and see how it is possible I could have conducted in this way. When the situation I occupied, and the confidence reposed in me, and the long time I have been engaged, and the reward for my poor services by——that all should be lost in one moment—but the loss is too much for me to bear.

O that seven or eight months past of my existence could be blotted out! but no, I must go—and ere this paper is read, my spirit is gone to my Maker, to give an account of my misdeeds here, and receive the dreadful sentence for self-destruction and abused confidence."

[Two or three lines erased.]

"Relations and friends I have, from whom I do not wish to part under such circumstances, but necessity——

O wretch, lotteries have been my ruin!

I cannot add more."—*N. Y. Gazette.*

ACKNOWLEDGMENTS.

DOM. AND FOR. MISS. SOC.

The General Agent of the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States," acknowledges the receipt of fifty dollars, from Mr. Charles I. Aldis of this city, for the domestic objects of the Society.

Notice.

The General Agent may be seen at No. 13 John st. Any communication addressed to him at that place, will be attended to. It will afford him pleasure to give information to those who may desire to obtain it, respecting the cause in which he is engaged.

New-York, March 6, 1833.

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt of *ten dollars* in aid of the same, from a member of the congregation of Trinity Church, New-York.

JAMES SWORDS, *Treasurer,*
March 6, 1833. Green Bay Mission Fund.

Contributions and donations to this fund will be thankfully received and faithfully applied, if left at the bookstore of Swords, Stanford & Co., No. 154 Broadway, at the office of the Washington Insurance Company, corner of John and William-streets, or at the residence of the Treasurer, No. 87 Leonard-street.

AUXILIARY N. Y. BIBLE AND COM. PRAYER BOOK SOC.

The Treasurer gratefully acknowledges the receipt of the following amounts in aid of the Fund for the Stereotype plates of the Bible:—

From the Congregation of Christ Church, Oswego, - - - - - - -	$11 75
" Henry Cotheal, - - - - - -	20 00
" Mrs. De Rham, per Mr. Browning, - -	5 00
" H. C. De Rham, do. - -	10 00
" Mrs. Sarah E. Parsons, to constitute the Rev. B. C. Cutler a life member of the Society, per Wm. R. Wadsworth, -	25 00
	$71 75

Disposable Fund.

From the Rev. Nathaniel F. Bruce, being the amount of collection made in Trinity Church, Geneva, on Sunday the 24th Feb., - -	$15 00

RICHARD OAKLEY, *Treasurer,*
No. 122 Front-street.

New-York, March 6, 1833.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 7th, from the following persons, viz:—

Joshua Skinner—Rev. G. S. Porter, *with remit*—Evan H. Thomas—Moses Lord, *with remit*—Rev. Nathaniel F. Bruce, *with remit—also one in Sept.* 1832, *with remit.*, to General Protestant Episcopal Sunday School Union—Samuel F. Lambert, P. M.—Curtis & Sprague, *with remit*—under date of 11th Feb.—Curtis & Sprague—Rev. George W. Hathaway, *with remit*—Postmaster, Warren, R. I.—Rev. Wm. Shelton—B. M. Brown—G. Carr Grundy, *with remit.* date Feb. 18th.

Union—R. E. Pratt, *with remit*—H. Dyer, *with remit*—F. Leuder.

THE CHRISTIAN YEAR.

LENT.

"Review the kingdoms of the world that lie
Within the range of thine extended eye;
And add all those, from viewless distance brought,
Which fill the scope and compass of thy thought:
All these are mine; and thine they all shall be,
If thou wilt prostrate fall, and own and worship me."

Who speaks the word? 'T is the false fiend; 't is he
Whose name denotes the sire of calumny:
The Tempter: he, by whom the angels fell,
And Eden's garden wore the gloom of hell:
Satan, the enemy avow'd, the foe
Of God and saints above, and man's weak race below.

O, is there one, whose form erect and mind
Bear, heaven-imprest, the stamp of human kind;
Who yet forgetting whence his being rose,
Forgetting all he has, and all he owes,
Would at thy beck, vile Spirit, bow the knee,
Renounce his sovereign Lord, and own, and worship thee?

O, is there one? Yon murderer survey,
Who marks with peering eyes his destined prey,
Beguiles him from the haunts of men apart,
And plants the unseen dagger in his heart;
Then on his blameless brother throws the guilt,
Smear'd with the accusing blood his slaughterous hand hath spilt!

O, is there one? Yon profligate behold,
In all the stratagems of crime grown old;
With glozing tongue, and virtue's fair pretence,
He weaves his snares for female innocence;
Rifles the virgin's bloom, and leaves her bare,
To reckless vice a prey, or comfortless despair!

O, is there one? Yon harden'd recreant see,
Steep'd to the lips in dregs of blasphemy:
From the lone heart he rends its healing faith,
In life its solace, and its hope in death:
And, glorying in his shame, God's truth denies,
Rejects his proffer'd grace, his threaten'd wrath defies!

Yes, these and more there are, a hideous train!
Who claim their portion in thy wide domain,
False slanderer, tempter, foe to man and God!
Submit their heaven-born spirit to thy nod,
List thy high mandate, bend the servile knee,
Renounce their sovereign Lord, and own, and worship thee!—

Saviour of men, whose youthful prime, inured
To holiness, the Tempter's power endured;
Whose wisdom brought his serpent craft to light,
And stripp'd the holy-seeming hypocrite;
Whose word resistless bade him "hence begone,"
Nor dare unblest usurp the one Almighty's throne:

Saviour of men, I supplicate the aid,
Which thee triumphant in the conflict made;
That strong, and girded with thy Spirit's power,
I may withstand temptation's dangerous hour,
Beneath my feet the vanquish'd Tempter see,
And serve my God alone, and worship Him in Thee!

Bishop Mant.

REFLECTIONS ON THE TEMPTATION OF CHRIST.

The narrative of our Lord's temptation sets him before us in the character of the great "Captain of our salvation," not only teaching his soldiers how to fight by general rules, but showing them also by particular and personal *example*. The life of man is a warfare upon earth; and every Christian is a professed soldier, as he vowed at his baptism, to "fight against the world, the flesh, and the devil." Our great Captain therefore, who, as "the truth," instructs us in our duty, as "the way," leads and directs us in the performance of it. It was well said by a father of the Church, St. Augustin, "Christ was tempted, that the Christian might not be conquered by temptation." In this, as in other cases, "looking unto Jesus, who is the author and finisher of our faith," we need "not be wearied nor faint in our minds:" but following his example, as well as fortified by his precepts, may exclaim with the Psalmist, whilst engaged in our spiritual conflict, "Blessed be the Lord my strength, who teacheth my hands to war, and my fingers to fight."

For it is to be perpetually borne by us in mind, that the *same evil spirit*, who tempted our blessed Saviour, is constantly employed in providing *temptations for us*. Our adversary, as well as the adversary of our Lord and Master, he never ceases "walking about like a roaring lion, seeking whom he may devour." It was by his artifices that our first parents, Adam and Eve, were seduced from their allegiance, and were tempted and persuaded to commit the act, which forfeited the favor of their Creator; and brought sin and death and misery into the world; and occasioned the lamentable corruption and weakness of our nature, which we their progeny have inherited, and whereby we are naturally prone to all evil. The same artifices he still continues to practise upon us: endeavoring to divert us from our duty and obedience to God; to rob us of the benefits which our Lord's victory over him hath procured for us; to deprive us of the inheritance of the kingdom of heaven, to which as children of God we are entitled; to make us, instead of children of God, his own children and slaves; and in consequence to plunge us into that everlasting fire, "which is prepared for him and for his angels."

His temptation of us *begins*, as in the case of our Saviour, immediately on our being acknowledged for the children of God. The Evangelist reports, that the time of our Lord's temptation by the devil was immediately after he had been baptized in Jordan, and "the Holy Spirit had descended upon him, and a voice from heaven had said, This is my beloved Son, in whom I am well pleased." Here, as in a glass, we may behold the condition of all Christians. As soon as we enrol our names for the soldiers and servants of Christ in baptism; as soon as the Spirit descends upon us, to enlighten our understandings and reform our affections; as soon as we are received by our heavenly Father, for his own children by adoption; we may expect to experience the enmity of the evil spirit. We have renounced his authority; and we must be prepared for endeavors on his part to re-establish his dominion over us, and to make us captive to his will.

Amongst the various *means* which he employs to effect his malicious purpose, he besets us with the same *kinds of temptation* as those with which he assailed our blessed Lord. When we are oppressed by *hunger* or any other species of *distress*, he endeavors to fill our hearts with discontent and impatience; to make us restless under the afflicting hand of Providence; to render us envious of those who are more prosperous than ourselves, and covetous of those good things which are withheld from us: he whispers to us, that instead of relying upon a good and merciful God for our relief in such time and after such a manner as to the divine wisdom shall seem best, we should rather have recourse to those expedients which his subtlety suggests, however inconsistent they may be with a spirit of true devotion and unshaken confidence in God. By filling our heads with *vain and conceited notions*, by encouraging us to "think of ourselves more highly than we ought to think," by prompting us to cherish a vain-glorious temper, and self-sufficiency, and an overweening opinion of our own importance, he endeavors to seduce us from the straight path of our duty, in which if we walk, we may depend upon the gracious assistance of our heavenly Father: and he teaches us to "tempt God" by presumptuously hoping for his assistance, when we have of our own choice wandered into paths, which he has not directed us to walk in. By the proffer of *honors and power* also, by the prospect of those dazzling distinctions, which men of the world most covet, and which they are most sedulous in aspiring after, he works upon our natural fondness for those acquisitions. It is his boast now, as it was in his temptation of our Saviour, "All these things are delivered unto me, and to whomsoever I will, I give them:" and it is greatly to be feared, that he succeeds in establishing his empire over the hearts of many, as "the god of this world;" and attaches them as firmly to his service, and holds them as servilely under his dominion, as if they had in terms accepted the condition on which he offered the gift to our Saviour, and had literally "fallen down and worshipped him."

But amidst the various temptations by which this evil spirit, the devil, is continually endeavoring to seduce us, comfort and encouragement may be derived from the reflection, that *the same* Holy Spirit who attended our Saviour in his temptation is also ready to *assist us in ours*. He was "led up by the Spirit to be tempted of the devil." Without the divine permission *we* cannot be tempted. And we may moreover be assured, that whatever may be the dangers to which we are exposed, whatever be the difficulties in which we are entangled, whatever be the evils which surround us, there is no temptation so great, from which we shall not be delivered, if we confidently rely for succor on the Holy Spirit of God, and follow whither he leads us. However weak we may be by nature, we need not be disheartened. "His strength is made perfect in weakness." "Insufficient of ourselves," we derive "sufficiency" from him. He is at hand and will not fail to be our guide, and support, and comfort, and protection, if we heartily pray that he may be so. Our Saviour hath promised us, that "our heavenly Father will give the Holy Spirit to them that ask him." And, if we trust to his succor, he will provide, that we "shall not be tempted above that we are able; but will with the temptation also make a way to escape, that we may be able to bear it."

In the meantime, whilst we place our firm reliance on the Holy Spirit, conscious that without him we are not able to help ourselves, but that "all our sufficiency is of God," we should remember, that it is *our business to exert ourselves* in co-operation with him; to "work out our salvation with fear and trembling;" to "fight the good fight of faith;" to "put on the whole armor of God, that we may be able to stand against the wiles of the devil;" to "be sober, to be vigilant;" to "watch, as well as to pray," that we may escape out of temptation; to "resist the devil, that he may flee from us." The conduct of our Saviour in his temptation is an example of prudent, watchful, active resistance to the tempter. It is an example likewise of prompt and resolute resistance. It teaches us, that in our hour of temptation we must not "halt between" duty and inclination; between God and Mammon; between Christ and Belial. The solicitation of the tempter was in every case readily met by a counter position of our Saviour; and "Get thee behind me, Satan," was his determined language, when "the devil departed from him."

As we thus imitate our Saviour in resisting temptation, so we may be apprized of there being occasion for our resistance, whenever we are tempted to depart from the *course* prescribed to us by the *written word of* God. That word is given for "a lantern to our feet, and a light to our paths:" it is the rule whereby we must measure ourselves: it is the touchstone, whereby we must try all the opinions and practices set before us. It was by this test that our Saviour tried the temptations, with which he was assaulted by the devil. "It is written *thus* and *thus*," was his answer to the tempter. The Christian should make it a continual subject of his inquiry, when invited to this or that action, How is it written? and he may be satisfied that the action is one not worthy of his adoption, if it is not agreeable to that which is written in the holy Scripture.—"The sword of the Spirit is the word of God."

Even here, however, a *caution* is needful; and such a caution is suggested by the narrative before us. The Holy Scripture is indeed intended to be our guide, and happy are they who follow whither it conducts them. But holy *Scripture itself* may be *perverted* so as to misguide us, unless we properly understand and apply it; unless we carefully interpret one part of it by another; and every particular part by the design of the whole. It was by quoting a passage from the word of God, that the devil would have prevailed upon our blessed Lord to throw himself from the top of the temple; and thereby, as our Lord replied, to violate another precept of the same word, and to "tempt the Lord his God." To the proper apprehension and application of the holy Scriptures "an honest and good heart" is primarily necessary: there is need also of a duly trained and discriminating mind, and of a steadiness and consistency of principle. We read of some, who being "unlearned and unstable, wrested the Scriptures to their own destruction." The *reciprocal bearing of different passages* on each other is the lesson suggested by our Lord's words on this occasion; nor can a more useful lesson be adopted, as a general rule.

Thus from the narrative of the temptation, we may learn to keep our blessed Lord *constantly in our view;* and with whatever temptations we may be engaged, to look up to him, as the pattern for our imitation: encouraging ourselves to persevere with his gracious help, and to be steadfast in fighting the good fight, that, as he resisted all temptation for our sakes, so we may strive to show that we have a lively and grateful sense of his inestimable benefits, by resisting temptation for his; and comforting ourselves with the reflection, that as he bore our nature, and was "made in all things like unto us, sin only excepted," and was "in all things tempted like as we are," so he has felt and will pity the infirmity of our nature, and will enable us now to "obtain mercy, and find help in time of need;" and will, when he comes to judge us, make every due allowance for the frailness of our mortal bodies, and will not be "extreme to mark what we have done amiss," if we have really and heartily striven to follow the steps of him, the Captain of our salvation; and "manfully to fight under his banner against sin, the world, and the devil; and to continue his faithful soldiers and servants unto our life's end."

Finally, our Lord's temptation may instruct us, that as, at its *conclusion*, "angels came and ministered unto him," rejoicing with him at his victory, and refreshing him after his fatigue; so, if like him we "resist the devil, steadfast in the faith," we may trust that Almighty God will "give his angels charge over us," to be in our necessity "ministering spirits, and to keep us in all our ways;" and that eventually we shall be found in the happy number of those, whom the Lord at the last day shall "send his angels to gather to him from every nation under heaven." "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them who love him."

Collects.

"O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen."*

"Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. Amen."*—*Bp. Mant.*

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* For the fourth Sunday after Epiphany.

* For the eighteenth Sunday after Trinity.

CHURCH PRINCIPLES.

VOLUNTARY ASSOCIATIONS.

The friends of the doctrine, that voluntary associations *alone* are adapted, in the present state of the world, to the active and energetic pursuit of the great work of doing good, are in the habit of adducing in support of their doctrine the following arguments. I shall endeavor with all fairness to state, and briefly to examine each of these arguments, so far as they have come to my knowledge; and, having done this, to present some of the principal considerations which led me to embrace the opposite opinion.

1. The first argument commonly urged by the exclusive friends of voluntary associations, in behalf of their doctrine, is drawn from the *alleged fact, that almost all the good which has been done, especially in modern times, has been accomplished, not by the Church in her organized capacity, but by voluntary associations.* Now the assertion here made if I mistake not, is *false in fact;* and would deserve to be set aside as a *non sequitur*, even if it were true.

It is *false in fact*. That is, the alleged fact which it assumes, cannot be admitted. The instances are numerous of much good being done by ecclesiastical bodies, long before voluntary associations became either frequent or efficient. Has the General Assembly of the Church of *Scotland* done nothing for enlightening and evangelizing the destitute parts of their own country and other countries? Let the history of that Church tell. Have the highest judicatories of the Presbyterian Church in the *United States* done nothing toward sending the Gospel and planting churches among the frontier settlements? The old Synod began this hallowed work, as we have seen, near seventy years ago, when no voluntary associations for this purpose were known on this side of the Atlantic, and when most of the religious denominations around her were fast asleep in reference to their duty in this matter. The General Assembly, as before stated, in the very first year of its formation, upward of forty-three years since, commenced a system of missionary operations, which it has been every year pursuing; and though not always with desirable zeal or success; yet with a perseverance which has led to the planting of hundreds of churches in the new settlements of the United States. Again, the Church of the *United Brethren*, usually called *Moravians*, has been greatly distinguished, for more than a hundred years, for its zeal and energy in conducting Christian missions. Perhaps it may be said, that the Missionary operations of no people were ever so *strictly ecclesiastical* as *theirs;* and that no body of people of the same numerical strength, ever labored so systematically, or so successfully in the work of evangelizing the Heathen. It is further evident that several of the missionary bodies which the advocates of the doctrine in question confidently number with voluntary associations, such as the "Church Missionary Society," and the "Baptist Missionary Society," of *Great Britain*, are really, in their spirit and essential character, ecclesiastical bodies; being each made up of the members of one denomination; having no connexion, unless it be to beg pecuniary aid, with any other sects; and being governed in the whole management of their missions by strictly ecclesiastical principles. The same may be said of the "Wesleyan," and some other missionary societies. They are not ecclesiastical bodies in the technical sense of that phrase; but they are so in all the exclusiveness of their intercourse, and in all the denominational rigor of the principles on which they are conducted. Many other notorious examples in opposition to the alleged fact before us, might be produced were there time or necessity for it. The truth is, the whole assumption is derived from a narrow and indistinct view of ecclesiastical history. It has nothing like the foundation in fact which is confidently asserted.

But even if the assumption before us were really warranted by fact, it would be entitled to much less weight in the argument than is commonly ascribed to it. Because the Church of God has been asleep for ages in regard to the great work of evangelizing the world; because ecclesiastical bodies have done comparatively little in this work, until within forty years, what legitimate inference can be drawn from the acknowledged fact, but that the whole nominally Christian family was in a state of criminal torpor with respect to its duty? Voluntary associations have been long known. Several centuries ago, they were in existence, and in very vigorous and affluent existence: but what have they done until within thirty or forty years, for efficiently carrying the Gospel to a benighted world? Quite as legitimately, therefore, might an argument be brought against voluntary associations, because *they* have done so little for the conversion of the world until within a very recent period. No man, I say again, rejoices more cordially than I do in the good that is doing by voluntary associations, or more sincerely wishes that it may be augmented and blessed; but no one, I think, can doubt, that the comparative magnitude of the good which they do, appears greater, from the greater novelty and bustle, and consequent prominence, of these associations, when compared with ecclesiastical bodies; which appear to be doing less, because they are older; have been longer familiar to the public view; and are proceeding with more silent steps.

2. Another argument which has been urged in favor of the almost exclusive enterprise and usefulness of voluntary associations, is, "*that they are made up of 'Volunteers,' and 'officered by men of select and devoted character;' and of course, will be more likely to work with zeal and energy than the members of ecclesiastical bodies.*" This is most extraordinary reasoning. Is not the Christian Church in all Protestant denominations, made up exclusively of "Volunteers;" and is it not "officered" by men in the highest degree "select and devoted?" At least if it be not so, the fault is not either in the Head or in the Scriptural constitution of the Church; but in the want of wisdom or fidelity in its administration. Is not such a character indispensably required by the authority of its Master, and by every essential principle of its organization? Surely, if voluntary devotion, and ardent disinterested zeal are not to be found in the Church, it is not easy to conceive where associations out of her pale should find them. If men who appear wakeful, forward and active in voluntary associations, are drones and slumberers in the Church, can charity herself avoid the conclusion that something beside deep-seated Christian principle; something occasional and temporary; something connected with carnal motives and objects is, at least in part, the stimulus by which they are actuated?

3. It is further alleged, that "voluntary associations, *by bringing Christians of different denominations to unite and act together, have a tendency to promote liberal and catholic feelings; whereas the natural operation of ecclesiastical bodies is to beget a narrow, sectarian spirit.*"

If this argument proves any thing, it will prove too much. It will show that all the fences which divide different denominations ought at once to be broken down; that it is criminal in any Church to "contend for the faith once delivered to the saints;" and, of course, that all distinctive testimony, on the part of any portion of the Christian family, in favor of that truth and order which are revealed in Scripture, is uncommanded and wrong. Can this consequence be admitted? What, then, becomes of all those injunctions in the word of God, which represent professing Christians as "witnesses for God" in the midst of a deluded and unbelieving world, and which bind them to maintain faithfully and in their purity all such doctrines, as well as all such religious worship and ordinances as God has revealed in his word? Suppose, for argument's sake, that Presbyterians are really persuaded that the "system of doctrine," and form of government and discipline held forth in their ecclesiastical formularies, is taught in Scripture, and ought to be maintained and propagated. Is it criminal in them to admit this conviction, and act accordingly? Is it rebellion against Christ to endeavor to lift up a standard against error, and to preserve pure and entire the faith and order of the Gospel? If it be, then all the partition walls which distinguish the different portions of the great family nominally called Christians, ought at once to be taken away, and all discriminating testimony against heresy, and in favor of sound doctrine, to be abandoned. This will not be pretended by any man who lays claim to the character of an evangelical Christian. But if churches, as such, ought to *maintain the truth*, is it wrong for them to maintain it *in sending the Gospel* to those who have it not?

But you will, perhaps, ask, are the members of orthodox Churches bound, then, to withhold all co-operation and aid from those plans and measures for spreading the Gospel, which embrace some with whom they cannot in all things perfectly agree? By no means. After maintaining *their own testimony*, that is, their own Church, with fidelity and zeal, they are not only at liberty, but bound to help forward all those plans which appear adapted on the whole to extend the Redeemer's kingdom. They are under obligations first to be faithful to all their duties in reference to that Church which they believe to be nearest to the scriptural model; and then to aid in promoting every other institution, the general tendency of which is to promote the temporal and eternal welfare of mankind. While they do the latter, however, according to their ability, they ought not to leave the former undone. But the argument which I am opposing seems to be founded on the principle, that the *latter* only is duty, and that all regard to the *former* is *narrow-minded* and *sectarian*. Is this the principle intended to be avowed? If so, let us understand it. The fact is, however, the strictest fidelity to the distinguishing truths and institutions of the Gospel is not only consistent with the most enlarged charity for all evangelical denominations; but all history attests, that those who have been most faithful to their conscientious convictions, as adherents to their chosen denomination; have been at the same time, most ready to aid every good enterprise out of their own pale. Show me a Presbyterian who habitually manifests the largest share of public spirit and zeal in sustaining the benevolent enterprises of his own particular denomination; and I will show you one to whom every benevolent and pious enterprise, out of that denomination, has been encouraged to look for countenance and patronage.—*Dr. Miller's fourth Letter to Presbyterians.*

PRACTICAL.

LOVE TO GOD AND MAN.

Love, universal love, toward God and toward men, is unquestionably the highest attainment of a Christian, for it marks the entire subjection of the spirit of self, and this indicates the subjection of the spirit of depravity. Love is the bond of the spiritual universe, enclosing men and angels within one circle, of which the Godhead is the centre. Love is the pervading light which animates with one impulse all holy creatures, diffused from the eternal throne, reflected from spirit to spirit, and from soul to soul, and returning, in rays almost infinitely intermingled, to its divine source. Such is the grace of love, a kind affection uniting every holy creature with every other, and all with their God, and Saviour, and Sanctifier. * * *

The *origin of this sentiment* is in the kindness bestowed on us by the Deity; "we love Him, because He first loved us." High and holy, therefore, as is this virtue, it is not, taken as a whole, one of pure disinterestedness. Some of the emotions of love are undoubtedly an admiration of the Deity simply for His infinite excellences; but, for the most part, we combine with this admiration the idea that the perfections of God have produced benefits, both temporal and eternal, to ourselves. Angels and men owe their existence to the Divine benevolence, their preservation, their every comfort, and every grace, and it necessarily follows that much of their best love assumes the shape of gratitude, and has reference to benefits conferred. * * *

This virtue, we are further to remark, is *to occupy our every and entire capacity;* we are "to love the Lord our God with all our heart, with all our soul, with all our mind, with all our strength." Love to God is to control every part of our nature, is to engage to the uttermost our affections, and govern our whole conduct. It is to pervade our every feeling, our every thought, our every word, our every action: not indeed that we are to profess continually "Lord, Lord," nor that we are to exhibit in any manner too gross our heartfelt communion with the Deity; but there should be spread over our deeds and our conversation those delicate shades of divine love, which, though the ignorant and blind fail to recognise them, will be discerned and esteemed by all who are enlightened. Such a grace is the deep stamp of heaven, imprinting the name of God on our every spiritual feeling and principle, and on our every spiritual deed and habit.

* * *

This love of God, be it especially borne in mind, we are *to exercise under a full understanding and acknowledgment of our obligation to the Redeemer*. Through the Redeemer we receive all kindness and mercy, and through Him must our gratitude for every kindness and mercy be returned. God loves us only through Christ, and through Christ only do we acceptably love God; as is implied in language he used to his disciples, "The Father himself loveth you, because ye have loved me;" and again, intimating the several links in the chain of love, which unites men through their Redeemer to their God, "As the Father hath loved me, so have I loved you;" love descends from the Father first to Christ, and from Christ it descends to us; through Him only are we in the love of God. And, as by the Saviour "all things consist," as to Him we owe our life, our preservation, all comfort, and all grace, so our every grateful emotion should be sent upward in the incense of the merits of the cross. Here is the warmest and deepest exercise of Christian love, to trace the value of a mediator, of Christ, the one mediator between God and men, in every bounty granted us, as all is for His sake; to acknowledge His intercession, in every grace that advances us to final pardon, and His strength, in every victory which overcomes our carnal mind, and brings our crown into nearer prospect. * * *

The love of the Father and of Christ introduces *the love of men for their sakes;* "If God so loved us, we ought also to love one another." And, as our Saviour declares, that what is done to the least of our brethren is done unto Him, and that what is refused to them is refused to Him, we have authority for regarding the love we devote to our fellow-creatures as, in a great degree, the standard for ascertaining how much unfeigned love we devote to God. Love to men must in this view include not only aid to the necessitous, and kindness toward all who are bound to us by the ties of kindred, of friendship, of acquaintance, but must also seek the welfare of mankind at large, of those of them over whom God may give us influence. * * *

And this love to mankind is to be without any exceptions, no enmity or bitterness is to exclude even one mortal from our benign affections. To human nature, weakened by depravity, this is a hard precept: but it is express; and the obstinate refusal to obey it is, we are assured, a deadly sin; "If ye, from the heart, forgive not men their trespasses, neither will your heavenly Father forgive you." Let this denunciation warn us to avoid enmities, if possible; and if they arise, to expel them at once from our hearts. And, for our encouragement in fulfilling a duty so difficult, let us reflect, that it was "while *we* were enemies that we were reconciled to God by the death of his Son." In this branch, the forgiveness and love of our enemies are the most exalted exercises of charity. It was thus that God "commended his love toward us;" and, by excelling in this branch, we shall most effectually commend our love toward God.—*Bp. H. U. Onderdonk.—Pulpit for January.*

THE NEW-YORK

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